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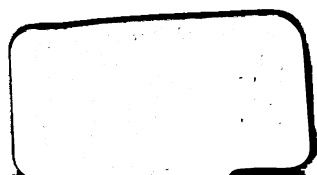
A Challenge to Faith for the Mohammedan World 1906-7.

Everything
shall live
withersoever
the river
cometh



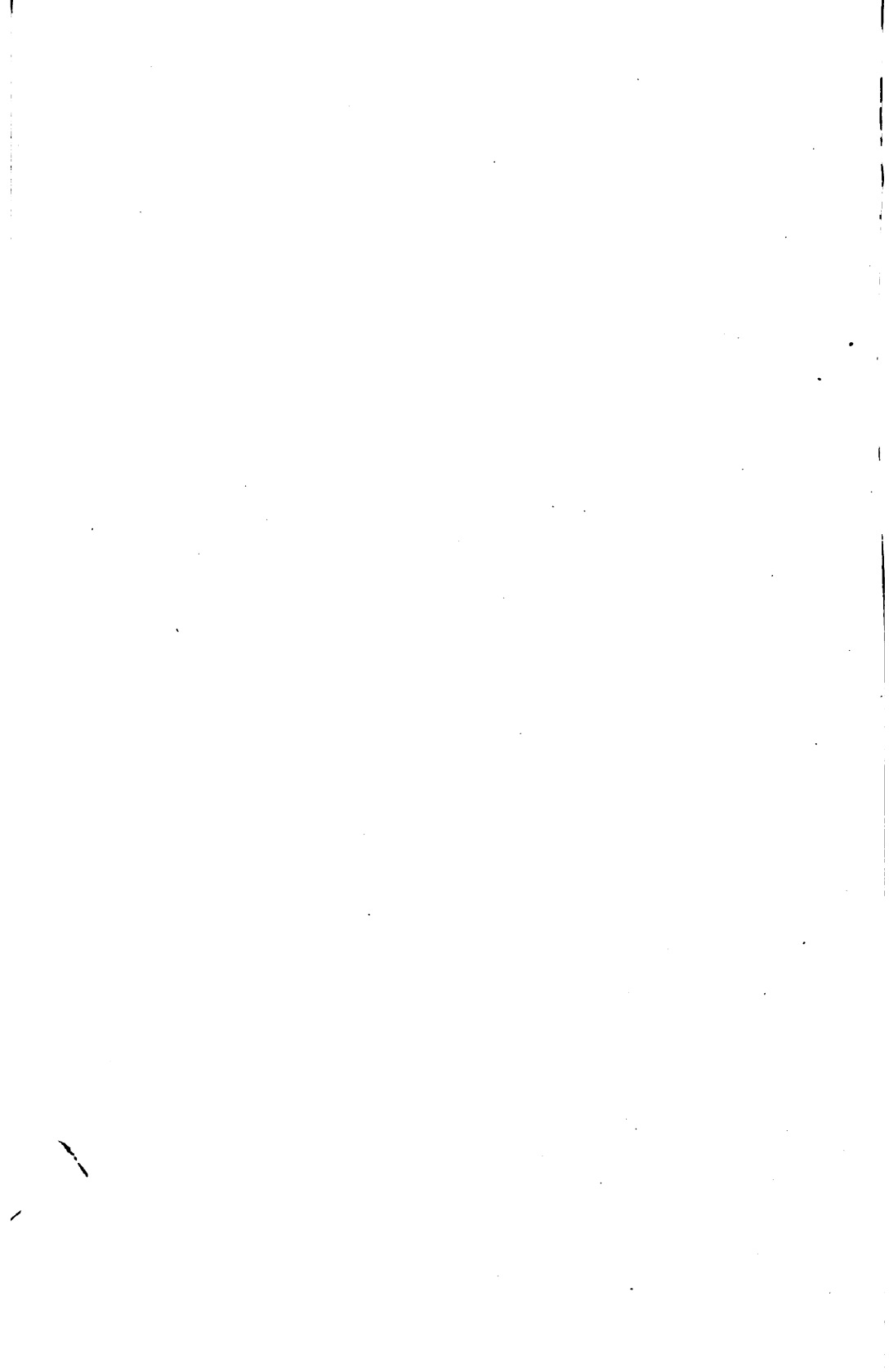
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"Blessed be Egypt."

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt
and
The Nile Mission Press.



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Have Faith in God!

Have faith in God!

What though thou canst not understand?

All things attend thy Lord's command:

Rejoice because He is so great;

Be calm and wait.

Have faith in God!

"Ah, but," thou say'st, "the cloud is dense,"

Faith reckons not by sight, by sense,

But by His Word. Than cloud or night

More strong the light.

Have faith in God!

Not in thyself, or thou shalt fail,

For strength of arm has no avail

'Gainst spirit foes. In God alone

Is victory known.

Have faith in God!

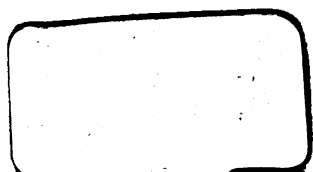
The hosts of light shall guard thee round

From open heavens, thy Lord be found

Far better than thy highest thought,

Be strong, fear not!

W. J. GOVAN.



JAN 25 1918

Bless d
ZKV

It is a cause of gladness to us in connection with the Nile Mission Press, that in beginning the second year of its existence, each Mission represented in Cairo has brought their Magazine to us to print. Dr. Watson has already entrusted the printing of the weekly paper of the American Mission to the Nile Press. The Magazine, "Beshair es Salaam," the monthly paper of the Egypt General Mission, is now being printed there, and the weekly Magazine brought out by the Church Missionary Society, "Orient and Occident," will also be printed there this year. Having our Press occupied by these papers, which are regularly issued, will speedily necessitate a second press, and we hope that one of our readers may find the wish in his heart to supply this need. We have had a hard struggle during our first year's work, and we thank God with grateful hearts for having brought us through. With His blessing our second year should see distinct advance, and it will do so if you determine, by His help, to do your part.

As the business arrangements of "Blessed be Egypt" have now been undertaken by the Secretary of the Nile Mission Press, it has been found necessary to have a uniform charge of 1/8 a year.

The Prayer Cycles will be sent free of charge to all missionaries, and they may be ordered by others with the Magazine for 2d. each from the Office:

16, Southfield Road,
Tunbridge Wells,
England,

or from any of the Secretaries at the addresses given on the last page.

The news of the Penny Postage for the half ounce between England and Egypt has been hailed with delight. It was inaugurated on the 15th December, 1905.

For the last few years we have observed one day in January as a day of Prayer for Egypt.

We ask friends far and near to join us in setting apart Wednesday, January 31st, 1906, as a special Day of Prayer and Intercession with Thanksgiving for Egypt, the Soudan, and Arabia. Let it also be a day for offering to God whatever He enables us to give Him for His work there.

Of Thine own have we given Thee.

Praying Hands.

THE story goes that Albert Durer wanted to aid a man who was in dire necessity, and to that end painted the picture of the hands making their mute appeal, and fastened it outside the man's door. It accomplished its work; succour, in response to the petition of the hands, was given to the needy one.

The Outlook in the Soudan.

"THE Soudan is a useless possession, ever has been, and ever will be." So wrote General Gordon, just before his death in 1884. The great hero was probably right as regards the past, but he was certainly mistaken in his prediction as to the future of the Province. No one can read the Annual Report of Lord Cromer for 1904, to which reference was made in the Autumn Number of this Magazine, without feeling confident that a splendid future lies before the Soudan, and thanking God that He has called England to the task of bringing order out of chaos.

It may be well to remind our readers that the Egyptian Soudan divides itself naturally into two distinct, well-defined portions—the northern zone, with Khartoum as its central feature, extending from Assouan to the River Sobat; while the southern zone stretches from that River to the border of the Uganda Protectorate.

Some idea of the size of this vast territory may be gathered from the facts, that it is 1,200 miles from Wady Halfa on the North to Gondokoro on the South; 1,000 miles from the Western to the Eastern boundaries; and that the Province of Kordofan alone covers an area greater than that of France. The indigenous population of the northern zone is almost entirely Moslem, more backward than their co-religionists in Lower Egypt, and liable to outbursts of religious fanaticism; while the inhabitants of the southern zone are, for the most part, pagan savages.

The Soudan has passed through a period of darkness and trouble defying description, under the tyrannical Dervish rule. Mis-government, oppression, and cruelty, with their accompaniments of disease, and war, reduced the population of the country from 8½ millions to less than 2 millions. Only seven years have elapsed since Lord Kitchener's victories crushed, once and for ever, the power of the Madhi, and freed the people from their bondage. During this period the work of pacification, and of establishing settled methods of government, has been steadily pursued, with signal success, under British direction. This will be apparent if we consider the few following facts and figures, culled from the official report above mentioned.

Perfect tranquillity now prevails in the country, the Inspector General, Slatin Pasha, who has visited the most remote districts, giving it as his opinion, that "were it not for possible danger from attacks of wild animals, any individual could pass unarmed through the whole country under the Soudan Government." Confidence in the Government is being gradually gained from the people, in proof of which may be cited their willingness to send their children to the Government Schools. The Slave Trade is being crushed out of existence, and the hold which domestic slavery had on the minds of the people is being perceptibly weakened.

The land is being brought under cultivation, an increased area of 102,378 acres, during 1904, being recorded; and schemes for irrigation on a large scale, to benefit both Egypt and the Soudan, are under consideration.

Trade is developing, though retarded by the yet defective

(Reproduced from Mardon's Egyptian Atlas of Memory Maps, with special permission.)

means of communication. It is of interest to read that the new railway from the Nile to the Red Sea, a length of 320 miles, is expected to be completed early next year; and with this improvement, the exports and imports should immensely increase, the cost of transport through Egypt being so high. A somewhat disconcerting feature in the trade figures, is the preponderance in import of spirits, the value of which was nearly one eighth of the whole value of imports. Lord Cromer notices this, and states that the subject is receiving attention.

The revenue of the country has risen from £35,000 in 1898, to £576,000 in 1904, albeit the system of taxation bears very lightly on the people. All this shows that the country is advancing in material and moral prosperity.

Turn we now to the Christian aspect. What is being done to bring the Gospel of Light and Love before the people? Though debarred by reasons of policy (into the pros and cons of which it is not our purpose to enter), from allowing full freedom to the Christian Missionary to evangelize among the Moslems of the Northern zone, these restrictions have been so far modified in Khartoum and Omdurman, as to permit of the establishing of Mission Schools, and of the sale of Bibles. An account of the work carried on in those towns will be found in the Autumn Number of this Magazine, under the heading, "C.M.S. Work in the Soudan." Unfortunately, the Medical Mission work is at a standstill for want of a qualified doctor.

And here we must refer with thankfulness to the sympathy and practical encouragement so continuously afforded by the Sirdar, Sir R. Wingate, and other British Officials in the Soudan, to the Missionaries of the several Societies who are working there. To quote from Lord Cromer's Report: "As on our part there has been no desire to impose any restrictions on the freedom of missionary action, beyond those obviously necessitated by the facts of the situation, so, on their side, every disposition has been shown to conform loyally to regulations which to some ardent and zealous spirits may possibly have appeared irksome or even unnecessary."

We can but pray that the time may not be far distant when the same liberty of action will be conceded to the Christian Missionary in the entire Soudan, as is found practicable in the more civilized regions of Lower Egypt.

As regards the Southern zone, the circumstances are different. Recognizing the beneficial civilizing influences which invariably accompany the introduction of Christianity into pagan lands, the authorities are sincerely desirous that missionary work should be undertaken among the tribes inhabiting those regions, and are affording every facility for the same. The American Presbyterian Mission is already in the field, doing good work in the vicinity of the Sobat River, among the Shillouks and Dinka tribes, and gaining the confidence of the people. It is gratifying to read the following testimony in Lord Cromer's Report: "Major Matthews, whose local knowledge of the country inhabited by the Shillouks and Dinkas is unrivalled, writes:— Though to the non-ecclesiastical onlooker the efforts of the Missionaries might appear unproductive of tangible results, I cannot but feel profound respect for these self-denying people, who, cut off from country and friends and devoid of all worldly pleasure,

and of all but the humblest comforts, realize perhaps that only death will relieve their guard."

Mention must also be made of the Austrian Roman Catholic Mission, which has occupied a considerable portion on the South of the White Nile, and is most active in pushing its interests.

The invitation sent by Lord Cromer, in the early part of the present year, to the Church Missionary Society, to take up work in the Southern Soudan, defining the sphere of suggested operations, was at once responded to by that Society, and a call for men was issued. The response has been satisfactory, and a band of workers have gone out, young, capable, earnest and strong, to be "captained," at first, by the Society's Medical Missionary in Uganda, Dr. A. R. Cook, who will make his way north along the Nile Valley, to join the contingent from Home.

The writer was privileged to meet the Sirdar in the Committee Room of the C.M.S. in July last, when Sir R. Wingate kindly gave the Committee much valuable advice as to the constitution of the Mission Band, and as to the methods of working, etc., promising support and assistance.

Both Lord Cromer and Sir R. Wingate pressed strongly that the Mission to the Pagan tribes should have in it a large element of civilizing and instructing, medical, industrial, and educational work, which will naturally be kept prominent in the programme of operations, while at the same time there will be no putting in the background the object which the Missionaries have in view, viz., to bring the people to the knowledge of the Saviour.

Looking at all the circumstances, one can but "thank God and take courage"; the outlook is fair, the door open—are we ready to enter in?

J. B. BRADDON.

The Nile Mission Press.

(INCORPORATED 1905.)

IT is with great thankfulness that I am able to report to all who are interested in the above work, that Mr. Gentles and his family have at last come through their trying time of sickness, and are now, as far as we can tell, on the high road to recovery. Our praise is due to our Heavenly Father for the way in which He has sustained both Mr. Gentles and Mr. Upson in the "baptism of fire" under which our work has been commenced. May we not take it that, having been assailed in such a determined way at its inception, our Press has before it a glorious future?

Our thanks are also due to many friends in Egypt who have upheld our workers in prayer and in many other ways during their time of need. I am glad to be able to announce that the Rev. Dr. Giffen, of the American Mission, and also Dr. Pain, of the Church Missionary Society, have joined our Committee in Cairo. We feel their kindness the more, knowing as we do how very fully their time is already occupied.

My recent visit to our premises at Cairo has been very helpful to me, both with regard to getting to know our members

of Committee and workers, and also with reference to seeing the great needs of the people; the sight of the sin and darkness on the part of the men, and the absolute ignorance and servility on the part of the down-trodden women of Egypt, is an object which one needs to see for oneself before one can in any way begin to realize what a responsibility we have, who know personally of the great joy of Salvation through our Lord and Saviour, Jesus Christ. Now that I have seen something of all this on the spot, to my own mind at least, there is no doubt that if our brethren and sisters in the home-land will only rally round and support this work, the possibilities of good before us, as the only Mission Press in Egypt are enormous, and that the more abundantly and expeditiously we can accomplish our distribution of Literature, suitable to all classes of the people, so much the sooner will the prophecies about the land of Egypt be fulfilled. The position of our Press, set up with the express purpose of being entirely devoted to God's work in Egypt, is, it seems to me, quite unique. There are now both Government Schools and Mission Schools, which are ever increasing in number, and which turn out yearly hundreds of readers, and as at this time the work of teaching the natives to read is quite in its infancy, *now* seems to be the time to circulate and spread as rapidly as possible the message of Christ and His Truth. To show with what a determination the Government has undertaken the education of the masses, the fact that was recently published in an Egyptian paper that they hope soon to be able by public subscription to open at least thirty-five new schools in Badari, Assiout Province, speaks for itself. If, then, we are to meet the need, which is rapidly growing, of giving these people the opportunities of knowing the Gospel for themselves, we must be able to put into their hands Literature in ever-increasing amounts to counteract the bad and unwholesome matter which the French and other Presses are beginning to pour into the country. Whilst out in Cairo I made a special study of the Literature that what one may speak of as "the man in the street" reads, with the result that one feels that if we do not speedily give them pure and Holy Books to read, the last state of these educated Moslems will be worse than the first. The Bishop of Southwell, speaking at a recent Missionary Meeting, said that:—"The Mohammedans were beginning to make a very strong attack against Christianity, and that they were collecting through our English Press cases of scandalous behaviour upon the part of Christians. They were collecting police court news, and were going before their brother Mohammedans with that witness of the morals of Christian England. They were asking their brethren if they were prepared to give up their Mohammedanism for a religion which could produce those cases in the divorce court, and in the police courts, which could produce murders and cruelty to children. Was that Christianity? It was that which they were speaking about in India, and holding up before Mohammedans, with, of course, the necessary reply, that if Christianity produced such morals in England, they had better leave them to Mohammedanism." This quotation shows that the Moslems are getting aroused at the spread of Christianity, and it behoves us as Christians to put into their hands literature which does truly represent Him Who alone can save from

sin. One thanks God that the Nile Mission Press is an accomplished fact, but now the question of an annual income for its up-keep has to be faced, and it is with regard to this that I wish to make a very definite appeal to all our friends, both those who have generously helped us in the past as well as any new readers of this article, not to allow this great work to lack the necessary funds to accomplish its object. May I plead, and plead earnestly with you, that if you have already given, you will if possible double your gifts, and if you have never been a subscriber, will you not put your hand to the plough in this matter, and never looking back, do all you can to interest others in the work, for if our work is to grow strong and mighty to the pulling down of strongholds, the funds must be considerably increased. I shall be only too happy to receive any suggestions from friends, and also to tell in what ways those desirous may make practical their good wishes. I feel I cannot lay down my pen without taking this opportunity of thanking Rev. George Patterson, our Chairman, who visited Cairo with me, for the help he has given myself and our workers abroad by his presence out there, striving by every means in his power to make our Press the blessing it is intended it shall be. May our God so unite us all, that His heart of Love may be satisfied with all that we do, and that in all things He may have the pre-eminence.

JOHN L. OLIVER,
Secretary.

16, Southfield Road,
Tunbridge Wells.

"River, Sand and Sun." *

BY MINNA C. GOLLOCK.

THIS book is a fascinating account of the work of the C.M.S. in Egypt, written from the point of view of a sympathetic visitor, and it can hardly fail to interest even those who know but little as yet of the work of Foreign Missions. It is, as the authoress tells us, the result of three winters' experiences in that land of enthralling interest, with the "mixed multitude" of its curiously blended population. In it the country, the people, the conditions of life are vividly pictured, and the circumstances of the Missionary's home-life and work are made very real to the reader.

The beginning of the C.M.S. Mission in Egypt is touched upon, and compared with its present growth, though that is shown to be sadly inadequate to the needs of the country. The various branches of the work described are the Girls' School at Bab-el-Luk, the Girls' Training Class, the work in Old Cairo—visiting, teaching, healing, village work—work amongst upper-class Moslems, and work done from a house-boat in the depths of the Delta. Two chapters are devoted to the last-named section of the work, which is itinerating Medical Mission work in a part of Egypt not much known to the ordinary traveller.

Many encouraging incidents are related in the different departments of the Mission. Here is one from the story of the

* Church Missionary Society. 3/6 post free.

Bab-el-Luk School. "A former pupil in that school, one of three sisters, came to school when she was five years old. Four years later she became a true Christian, and subsequently, at the age of fourteen, she was baptized. Some six months later her mother removed her, and she was never allowed to return. Her father having been a Persian, she was sent to live for a year and a half in the Persian Consul's house, and her missionary friends succeeded in seeing her several times while she was there. One of the *Harim* ladies said to them one day, 'We have even brought a *Sheikha* (female religious teacher) to talk with her, but it is no use; *she has it in her heart.*'"

Another is connected with the Medical Mission work in Old Cairo. "Far away in the Delta an elderly woman was found lately, *who in her own village* was telling steadfastly the story of the Crucifixion. She had been an anæmia patient, and in one



ENTRANCE TO C.M.S. HOSPITAL, OLD CAIRO.

month she had learned the message; all the details were not quite right, but then the essentials were, and her heart had outstripped her dull brain. 'They nailed Him to a door,' she was saying earnestly, 'and He died to forgive my sins.' Perhaps it seems very simple to say this; perhaps it is no proof at all to some that the message of life is getting into dry places; but if so, it is only because they do not know nor understand Egypt nor the Moslem faith, in which the proclamation of the Crucifixion and the Atonement give deadly offence, and may, according to their law, mean death to the Moslem who accepts them, and will inevitably mean bitter persecution."

The book abounds with delightful word-pictures. On one page we get a glimpse of the Missionary's home, seen from outside and inside. "The house is an adapted native house, for which only a small expense was incurred. The entrance door is

under the arcades, which edge the hustling street, and the house stands at a corner; the shops beneath the neighbouring houses are occupied by Greek wine-sellers, and at night the noise made at these, added to the noise of the traffic, does not make it a pleasant residence. . . . 'M.S.' are the letters under which they and all the other Missionaries like their rooms and their food to be classified; they stand for Missionary Simplicity. Stone floors there are, but a little bit of matting or one strip of carpet covers a sufficient space for daily use. . . . It is wonderful how pretty a *best* table-cover four yards of cretonne will make, how restful a divan of wicker can become, how cool a little glass filter looks as a sideboard ornament (the sideboard being of roughly varnished deal), how suitable a clean earthenware crock is in a dining-room. It is wonderful, this simplicity, with the grace of God upon it."



WATER BEARERS.

Again, we have a description of Egyptian city life. "City life in Egypt is the strangest medley; from a brilliantly lit boulevard you can step into a tortuous narrow street. You can jump back from a whizzing motor car only to be knocked down by a donkey ridden by a patriarch; you can step out of your hotel, after speaking on a telephone to a distant friend, to see a row of letter-writers waiting on the edge of the footpath to ply their trade, whose surest foundation is the illiterateness of the country." Once more we are made to see the start of a pilgrim caravan, in the desert, going to the tomb of a Moslem saint. "The moon shines full overhead, the sky is inky dark, the desert almost reflects the moonlight and certainly tones its glittering strength. Multitudes of camels and people are all encamped on the soft sand in wild confusion, strangely black shadows are thrown by every figure; little camp fires light up at intervals showing the features of a circle of wild-looking turbaned men; hoarse chanting from a large group reveals the presence of real devotees, swaying their white-clothed bodies rythmically to and fro; guns are fired wildly by Bedouin who gallop round on their

Arab horses. And then, evidently at some preconcerted signal, the groups begin to break up; shadowy figures lead shadowy camels, the temporarily freed sheep and goats mysteriously return to their own camels, distinguishing them somehow in the dark; group after group departs in orderly confusion. Weird cries there are, strange chanting there is, furious gun-firing continues, but never a footfall of man or of beast comes from that velvet sand. Shut your eyes in that still night, and you will imagine in the sounds and the silence that you are surrounded by dream people who move without noise, and who therefore move without bodily presence."

The great argument for work among Mohammedans is strikingly stated. "The Moslems are without Christ, and this in a peculiar sense, because their creed rejects Him, where other creeds are ignorant of Him; and that is the ground on which the Christian stands, and he wants no other argument to make him a missionary worker." The lesson of Khartoum is urged, "the call from many voices to come *before it is too late*"; and the parable of River, Sand, and Sun is thus interpreted, "The thirsty sand throws off a shimmering hot air; it says, '*I am waiting.*' The silver river rustles steadily on; it says, '*I am full.*' The glowing sun looks piercingly down; it says, '*I can.*' Only contact is needed for river and sand; only contact is needed for God and man. Or 'The message of the Sun is Love; the message of the River is Life; the message of the Sand is Multitude. . . . All that remains is to bring the Love and the Life to the Multitude, and there is ONLY ONE WAY whereby it can be done.'"

A chapter on work amongst men and boys has been added by the Rev. Rennie MacInnes; and the book is charmingly illustrated by original pictures (two of which are here reproduced), from really beautiful photographs contributed by various friends.

M. B.

Mediation.

AN extract translated from the monthly Magazine of the Egypt General Mission, Beshair-es-Salaam. The discussion was sent to us by one of our Coptic enquirers; it was rather weak, but as one of our aims is to encourage our Coptic Fellow-Christians to actively seek the evangelization of the Mahommedans, we decided to insert it with a preface of our own, introducing the subject. We now translate it into English in order to give our English friends somewhat of an insight into the character of the controversy that is most frequent in this land.

'It is a matter of mutual agreement between Moslems and Christians that mediation is a necessity between man and God, but Christians acknowledge Christ as the only Mediator, a position for which they have many incontrovertible proofs. But the Moslems say that their Mediator is Mohammed, and it is on this subject that we wish to write a few words.

The mediatorial office necessitates that he be worthy who shall mediate, and if there be no proofs of his worthiness his claims must be false.

The conditions must be:—

(1) He must have a perfect knowledge of those for whom he mediates, for if he knows not their needs he cannot help them. When we consider Jesus Christ we find that He has perfect knowledge in everything, even the secret intentions of the heart, for He trieth the heart and the reins. How many times did He tell men of what they were saying among themselves secretly, or what was in their hearts; how often did He bring to light things that were hidden! But Mohammed knew neither the secret thoughts nor deeds of the people. Did he not say, "If I had known what was hidden I would have done far more good," and "He (God) has the keys of the unknown, no one knows it but He"? If two who had a quarrel came before him for judgment, and one was the stronger in stating his case, did he not declare that he was afraid that he might not be able to distinguish the true from the false? So it is evident he knew neither the needs nor the circumstances of the sinner, and could not therefore meditate for him.

(2) The one who mediates must be holy, and without sin, and omnipotent. Everyone who considers Jesus finds Him clothed in absolute holiness, and perfect purity, and no one can accuse Him of sin. He was called holy before He was conceived: "And the angel said unto her (Mary), That holy thing which shall be born of thee shall be called the Son of God." And He is omnipotent, for He was given all power in Heaven and earth; He raised the dead with a word; healed diseases; rebuked the winds and seas, and there was a great calm; devils were cast out at His command; He even transmitted power to His disciples to do signs and miracles in His Name. Thus He is worthy to be a Mediator.

But of Mohammed it is written, in the Sourah-el-Fath, "Verily we have granted thee a manifest victory, that God may forgive thee thy preceding and thy subsequent sin"; and in the Sourah-el-Daha, "Did he not find thee in error, and hath he not guided thee into the truth?" Also in the Sourah A-lam Nashreh, "And eased thee of thy burden which galled thy back"; and in the accepted traditions of Mohammed, "Seeing that I have unrest of heart, I will seek forgiveness of God night and day seventy times"; then, with regard to power, he declared, "I claim for myself neither usefulness nor harmfulness."

(3) He who mediates must do deeds worthy of a mediator. We know that Jesus gave Himself to be crucified for mankind. "Worthy art Thou . . ." (Rev. v. 6). "There is One Mediator . . . Who gave Himself a ransom for all" (1 Tim. ii. 5, 6). "The Church of God, which He has purchased with His own blood" (Acts xx. 28). "Who is there like unto Him, Who has done all things worthy of a mediator?" (Col. xxi. 22).

Do you not see, my Moslem brethren, that there is no ground for your claim for Mohammed as a mediator, nor did Mohammed claim it for himself, seeing he did nothing worthy of such a title. Think you that because he led a few Arabs to a knowledge of God you can claim him as a mediator? Can we say of David and Isaiah and the other prophets that they are mediators? Not at all. Oh, friend, do not think that at the last day we shall ask mediation of Adam or Noah, Abraham or Moses; each one will have to think only of his own self. Do you think that they will call on Mohammed, and that he will come forward and mediate for them? Not at all. He is, as we have already shown, unworthy.

(4) He who mediates must be called of God. Of Jesus only was it said, "He bare the sin of many, and made intercession for the transgressors" (Isa. liii. 12). And He said of Himself, "No man cometh to the Father but by Me," and "I am the way, the truth, and the life"; and the Father said of Him, "Ask of Me, and I shall give thee . . ." (Psalm ii. 8). And Jesus said, "Him that cometh unto me, I will in nowise cast out." But Mohammed was not granted this title, and he never claimed it for himself, as we said before, seeing that he had to ask forgiveness from God, and was in need of a mediator.

It is a question whether the Moslems claim for their prophet mediation at the present time or at the last day. If at the last day, there is no mediation then, only the judgment, as the Koran itself clearly states; if they mean at the present time, who is there that dares to claim for Mohammed a knowledge of the sinner's state and circumstances? There is no difference between such a claim and the superstition of Ignorant People who go to the tombs of the Sheikhs, and expect them to mediate for them, putting their faces and hands on the windows, thinking they will help them and heal their diseases. I pray you then to return to the truth, for it is better to follow it. We have been led to write these few things by a conversation which took place between a Moslem and a Christian, and which we have been asked to print just as it occurred.

DIALOGUE BETWEEN A CHRISTIAN AND A MOSLEM SHEIKH.

(Girgus a Christian and Mohammed a Moslem.)

Girgus. It is written in your Koran that the angels said, "O Mary, verily God sendeth you good tidings, that thou shalt bear the word, proceeding from Himself; His Name shall be called Jesus Christ, the Son of Mary, honourable in this world and in the world to come, and one of those who approach near to the presence of God."

Mohammed. Yes! And how does that prove the divinity of Christ?

G. We are not discussing the divinity of Christ, but this sentence, "honourable . . . of God."

M. We do not deny that He is a prophet, and a great apostle that approaches near to God.

G. I meant this word "honourable," or mediator, as your Uluma (learned men) translate it.

M. Yes.

G. Then why do you have another mediator, Mohammed for instance?

M. Because he too is a mediator.

G. Does your Koran say that he is a mediator?

M. I will tell you when I have looked up about him in some of the sections of the Koran. I think there is a text which says he is a preacher and a warner and a witness.

G. Are all witnesses mediators? If they stand before the throne and witness against me will they be my mediators?

M. I will answer you after a few days, when I have read some of the books referring to Mohammed.

G. Behold, you have plenty of time before you; meet me and tell me your conclusion.

(Meeting again after a few days.)

M. Where do you find the explanation of the Uluma that the word honourable means mediator? It means handsome of face and of good conduct.

G. I am prepared to show you the books wherein it is written, and tell you the number of the page.

(They met again on Monday, September 4th, 1905.)

G. The explanation of the Uluma is written in the 3rd volume of Razi, page 676. And the first part of Bukhari, page 60. Read them, and see if I have spoken truly or not.

M. This explanation is against you. Is it allowable to think of Him as God and Mediator at the same time?

G. The subject of our discussion is not His divinity but His mediation.

M. The explanation of the Uluma is quite right when it says that He is a mediator, but He is the mediator of His own people.

G. Yes, truly said, He is a great mediator, but it seems from your words that you wish to remain outside the pale of His mediation, and are looking for another mediator. Since you have shut the door of His mediation before you, go and look for another; then come and tell me who.

M. Mohammed will mediate for me.

G. How can you prove that?

M. From the Koran.

G. In which chapter?

M. It is not written plainly in the Koran.

G. Have you any other proof of it?

M. In the Hadeeth (Traditions).

G. But you only admit the inspiration of four books—the Torah, by Moses; the Psalms, by David; the Gospel, by our Lord Jesus; and the Koran, by Mohammed.

M. No, there were many other books sent, to Seth and Abraham and other prophets, and in the Koran it is written in the Sorat-el-Nigm about Mohammed, "Your companion Mohammed erreth not, nor is he led astray," meaning that he is infallible; and certainly your belief in the mediation of Christ contradicts His divinity.

G. It is clear that you want to wander away from the point. Your Koran claims for Christ that which we believe of Him, because we believe that there three Persons in the Divinity, God, and His Word, and His Spirit; and it is written in the Sourah-en-Nisa, "Honourable in this world and in the world to come." Let us keep to our original subject, the mediation of Christ, and afterwards, if God wills, we will talk of His divinity.

M. Have I not already admitted that our Lord Jesus is a Mediator, and there is none beside Him?

G. Then you will not go back from this, and seek mediation from any other? Or do you seek merely to put me off? I do not wish such a consent; but if you cannot prove that there is any other mediator, I wish you to so thoroughly agree with me that you will consider him an unbeliever who seeks mediation from any other.

At this point other Moslems came up and prevented him from talking with me, as they think that by conversing with me he will

become an infidel. I challenge then the Uluma to bring me a proof of the mediation of Mohammed if they can; if not, let them accept the mediation of Christ offered for all; for of no one else is it said, in the Koran, that He is "honourable in this world and in the world to come, and one of those who approach near to the presence of God," without limitations. I will close with these words: "Praise and glory, and majesty and honour, and might and power and worship to our Lord and Saviour Jesus Christ, henceforth and for evermore. Amen. He is THE MEDIATOR, the ONLY Mediator, in this world and the next; He is infallible, without sin, the glory of the Word of God, conceived by the Holy Ghost, and born of the Virgin Mary, "that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

Let our beloved Moslem friends receive this message honestly from their loving

GIRGUS SAYOUFEE.

The Swedish Mission to Abyssinia.

THE Swedish National Missionary Society has gradually succeeded in establishing several native workers in the southern part of Abyssinia among the Gallas. A Galla evangelist named Onesimus, after being thoroughly educated in the missionary training-school at Stockholm, has lately had an interesting experience. Before going to his new field, Onesimus presented himself at Adis Adeba, the Abyssinian capital, and through the Abuna or Archbishop of Abyssinia, was allowed to explain his mission to Menelik, the emperor. The Abuna took an unexpectedly liberal view of the plan, and said to Onesimus: "The Bible is common to us all. Go your way and teach it to the Gallas." He also gave the preacher a letter to the Galla prince, Gebra Egsia. This is a great advance, for the Swedish missionaries have for years tried without success to reach the Gallas, by the way of Khartum and the Blue Nile, by way of Zeila on the Red Sea and Harrar, by way of the Tanna River, in British East Africa, and by way of Kismayu, at the mouth of the Juba river, also in British East Africa. Onesimus went to Nedyo, eight days' journey from Adis Adeba, and on presenting his letter of introduction was cordially welcomed by prince and people of the Galla province of Walega. The prince, Gebra Egsia, is an educated man, and was very much pleased on receiving the Bible in the Galla language. From all sides eager pupils flock to be taught by Onesimus, and the people receive the preaching of the Gospel gladly. The Abyssinian priests who are scattered about the country have made no objection, and no one has put any hindrance in the way of the work. The Swedish mission is preparing to increase its force of native labourers in this field, and to publish a quantity of books and tracts in the Galla language. Meanwhile one of the missionaries, Mr. Cederquist, has established himself at Adis Adeba, in order to keep in close touch with the new work among the Gallas. The closed doors of Abyssinia really seem to be opening.

**Copy of a Letter sent to the Secretary of the American
United Presbyterian Mission.**

77, Desswood Place, Aberdeen,
28th September, 1905.

Rev. Charles R. Watson,
921, Witherspoon Building, Philadelphia.

MY DEAR SIR,

I have long wished to communicate with you regarding the loss sustained by your Church and Egypt Mission in the death of Mrs. W. L. McClenahan. Many of us who in Egypt were privileged to enjoy her friendship feel that some memorial is called of a worker so distinguished.

Months have passed since her greatly regretted death, but to her many friends the gap only appears the greater and the loss the more irreparable. I wonder whether the Church in America has any adequate sense of the greatness of the loss sustained by its Egypt Mission in the untimely death of Jessie McClenahan? Daughter of an honoured and beloved father, who laid well some of the foundations of a great work in Egypt, Jessie Hogg developed into a worker who for her own work and worth's sake deserves to be held in perpetual remembrance.

Others can speak from more intimate knowledge of her seventeen years' service as a Missionary to the girlhood of Upper Egypt. But an onlooker is well able to judge of the rare qualities of mind and heart which she brought to the work of her life. To begin with, Jessie Hogg was always a thinker, full of deep thoughts and questionings about the great problems of life and duty and death. She had a rare penetration and discernment, which showed itself in an unflinching insight into character. Above all she was gifted with a sympathy and affection invaluable in her work amongst girls. Most truly of her it may be said that it was not instruction she gave nor yet service, but herself.

This is not the time or the occasion on which to say much of her more personal and private life. Yet her friends will ever associate with her a very genius for friendship. Contrasts met in her complex and elusive personality. On the one hand she was timid, shy and retiring to a degree; while to her intimates she exhibited a rare unreserve. Her winsome smile and warm hand-shake with the frank welcome of her gentle eyes are amongst the precious memories of those admitted to the great privilege of her friendship. Her sympathy with suffering was so intense that she suffered with and for her friends. But friendlike she would not be spared the suffering, and suffered the more if anything of loss or trouble were concealed from her. One may not intrude upon the last chapter of a gentle, unselfish, loving life, save to sympathize most deeply with the husband who gained the great prize of her affection, only in so short a time to be bereaved of her presence, and who has so nobly supported his grievous sorrow.

Some of us in Egypt had looked to Mrs. McClenahan to make a distinct contribution to the native Christian literature of the Home. She had an unmistakable literary gift, and a ripe

experience of the needs of girlhood. When one reflects upon her fitness for such work, upon how original she was in thought and expression, how admirable was her knowledge of the language and the character of the people, how unsparing her sympathy, one may well lament her departure. But her work was completer than we knew. Her youth was wholly devoted to the earthly service of her Lord. Through the portal of motherhood she entered the Heavenly Kingdom, and joined the fellowship of souls made perfect.

I do not doubt that some way of commemorating Mrs. McClenahan's work at Assiout is contemplated by the women of America, on whose behalf she served. I will not venture to make any suggestion, but I do feel confident that in Upper Egypt, where her name was known and loved in many a home and elsewhere throughout the Mission, a very ready response would be made to any appeal issued for the purpose of establishing some simple, fitting memorial of one who so completely identified her life with the womanhood of Egypt.

I am, dear sir,

Yours very truly,

ALF. A. COOPER.

**Copy of Letter sent to the "United Presbyterian"
Conference at Assiut, Egypt.**

OUR fifth annual gathering for prayer and conference was held in Assiut last week. Of the five, one was in Cairo, one in Beni Suef, and the remainder in Assiut. The next one is to be there. The geographical centre of the country, as well as its centre of population, is some distance to the north; but nearly one half of the pastors and evangelists are found in Assiut Presbytery. The benefit which the College students also may receive is always a consideration when fixing the place of meeting.

A majority of the pastors were present at this meeting, some of them coming from long distances. A number of the evangelists and theological students also came. The remainder of those who came from a distance were chiefly missionaries who could conveniently leave their work.

The meeting extended through about three and a half days. Dr. H. A. Johnston, of New York, who has been sent out on an evangelistic commission to the Presbyterian Missions in the East, was the chief speaker. He made five addresses, dealing principally with higher possibilities of the Christian life and with personal service.

A fair ideal of the general tone of his addresses may be had from the following brief summary of one of them, based on Eph. iv. 11, 12 (R.V.): Many ministers think that their chief business is to feed the sheep and then to shear them. The work of the pastor is to train others for work. Christ spent the most of His life in simply training others. It is hard to change the customs of your people, but you must do it. Many of the congregations in America are satis-

fied with simply having their ministers and a good organization. Christ taught that it was not enough to be merely evangelical. The evangelical Church brings Christ to men; the evangelistic Church brings men to Christ. The yearly accessions to the Church in America amount to about 7 per cent. Half of these, perhaps, are from the children of members, and those who have been brought up in the Church. The chief reason of the neglect of members in regard to personal work lies with the pastor. Doubtless many in congregation are waiting for you to speak a word to them about their spiritual welfare. Those who have the most influence with young men are themselves young men. (The speaker here told the story of a young man of humble life who had been wonderfully used in Youngstown, Ohio, in bringing men to Christ.)

His addresses evidently made a deep impression. Other items on the programme were: "The greatest business in the world" (a translation of Mr. J. C. White's address), "How to obtain greater results from our religious services"; "What means shall we use in seeking a revival in our own lives and in that of our congregations?"; and "An Account of the Revival in Wales." After each address opportunity was given for remarks and for other voluntary exercises. Some of the leaders among the Egyptian workers expressed the desire that in the future the length of the addresses be cut down, so that more time might be given to prayer and to quiet waiting upon God.

There is general agreement that these meetings have come to stay, and that they are likely to become a regular part of the yearly programme. The time of experiment and trial is passing away. The Egyptian workers, as well as the missionaries, while appreciative and thankful for what has been done through these gatherings, look for far greater things in the future. It has been suggested that schools, after the order of Northfield and Keswick, might sometime be held at Ramleh in the summer vacations.

There is no desire or tendency on the part of the leaders of the Church here to imitate the movement in Wales and other places. They believe that the general revival to which many are looking forward, and of which these annual gatherings are doubtless a preparation, will come in the way, and with the manifestation that God pleases to give. For this we are thankful.

W. L. McCLENAHAN.

Alexandria, November 18th, 1905.



Israel in Egypt.

II.

JOSEPH SOLD INTO EGYPT.

(*Genesis* xxxvii., 25-28, 36.)



Cartouche of Apepi II., the Pharaoh of Joseph (?). Probably reigned 30-32 years.

"**T**HERE is no inherent impossibility," writes Prof. Sayce, "in the supposition that the story of Joseph has been translated from an Egyptian papyrus." We cannot but note that it presents a very different aspect from the story of Abraham, Isaac, and Jacob. This narrative is much more complete, personal, and uniform in style. With Egyptian life and customs abundant signs of acquaintance are shown. There are several striking Egyptian parallels—

- (a) The close parallelism between *Genesis* xxxix. 7-20, and the Egyptian Tale of the Two Brothers, though the latter is a tale of peasant life. (Translated in Petrie's *Egyptian Tales*, 1895.)¹
- (b) Ebers and Erman tell us that Semitic slaves were common at all times in the Nile Valley. Often, owing to their capacity and fidelity, they were raised to high positions.
- (c) The honours and titles conferred upon Joseph—seal, golden collar, the titles "Abrech," "a father to Pharaoh," "ruler" (*Ādōn*), and permission to ride in the Second Chariot, etc., remind us of the stately Egyptian Court of the period.
- (d) The directorship of the granaries was an office sometimes held by the king's son, and was one of the greatest responsibility; the system of food-supply was perfectly organized from very early times.
- (e) The court-lists mention such officials as "superintendent of the bakery," "cup-bearer," and the monuments bear witness to the peculiar system of land-tenure originated by Joseph. (*Cf.* the great tablet of Abu-Simbel.)

SHEPHERD KINGS.

The Joseph narrative displays a close acquaintance with Egypt in the time of the Hyksôs or Shepherd-Kings. It was the Hyksôs who introduced the horse into Egypt, together with the chariot from Syria. Under the later Hyksôs Kings the majority of modern Egyptologists place the events of Joseph's life. Unfortunately our knowledge of the Hyksôs dynasties is still small. This is not to be wondered at when we remember the disturbed state of the country at a later date, when many records, especially those of the hated foreign conquerors, must have been destroyed. Zoan (Tanis) is generally regarded as the Hyksôs capital, and Memphis is the only city in Lower Egypt which can have rivalled Tanis in importance.

¹ *The Tale* was probably written early in the eighteenth dynasty (B.C. 1587-1328).

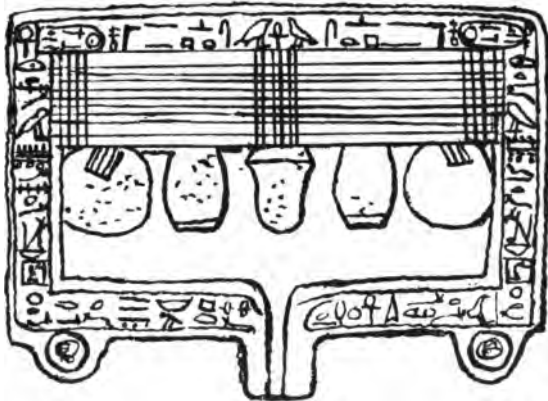
Memphis (*Noph* of the O.T.)¹ was situated some twelve miles south of modern Cairo, west of the Nile. According to Manētho, the Egyptian historian, Salatis, the earliest recorded Hyksōs King, captured Memphis and made it the seat of his government.

HELIOPOLIS.

On or Heliopolis, situated about seven miles N.N.E. of Cairo, close to the modern village of Matariyeh, was "the holy city" of the Delta. Here was a great temple, devoted to the worship of the sun-god, which was the centre of Egyptian learning long before the days of Joseph. Of the ruins of this temple only a few scanty remains are left. On was the capital of the thirteenth nome of Lower Egypt, but, except in the time of the Hyksōs, does not appear to have played any political part in history. A few miles to the north lies Tel-el-Yahudiya, whence most of the Hyksōs scarabs come.

APEPI II.

When Joseph was sold into Egypt, a Pharaoh of the third and last Hyksōs dynasty ruled the Delta, Eusebius (320 A.D.) gives the tradition, and George the Syncellus (800 A.D.) names Apōphis as the



A fine and perfect black granite altar or table of offerings dedicated to Set, the god of Avaris, Tanis, and Ombos, by Apepi II. Now in the Cairo Museum (No. 271). Height, 19½ in.; breadth, 26½ in. The altar is of more ancient date than the king whose name it bears, the original inscription having been erased and replaced by the present one. Set appears to have been a god to whose cult the Hyksōs were specially devoted.²

Pharaoh of Joseph. We know that at least two of the Hyksōs Kings bore this name. There seems a fairly general consensus of opinion that Apōphis, *i.e.*, Apepi II., the last important Hyksōs King, was the Pharaoh of Joseph's time. Modern discoveries have shown that some of the Hyksōs Kings, *e.g.*, Apepi, exercised authority over Upper Egypt as well as over Lower Egypt.

The name Apepi, defaced by the hammer, appears on the right shoulder of grim and striking sphinxes found among the ruins of Sān (Zoan). In Cairo a fine and perfect altar of black granite was found, which probably came from Memphis or Heliopolis, bearing the name of this King.

¹ *Noph*—*Isaiah* xix. 13; *Jerem.* ii. 16; xlv. 1; xlv. 14; *Ezek.* xxx. 13, 16; *Memphis* in *Hosea* ix. 6.

² Taken from *History of Egypt*, by W. M. Flinders Petrie. Vol. i., p. 243.

ISHMAELITES.

It was then, during the reign of the later Hyksôs Kings that Joseph, now a lad of seventeen years, was sold by his brethren, while at Dothan, to a caravan of Ishmaelites going down into Egypt. Dothan, about ten miles north of Samaria, still retains its old name, Tell Dôthân—"the mound of the two springs" or wells (2 *Kings* vi., 14-17). At the foot of the mound there are two wells, one of which seems ancient, and two large and ancient cisterns for the most part dry even in winter. At Dothan there are still to be found the very richest of pasture-grounds, and plenty of lemon, orange, and pomegranate trees. This town was an important halting-place on the great caravan route from Gilead and Damascus to Egypt; the remains of this road have been found crossing from Esdraelon to Sharon. The travelling traders were descendants of Abraham, and are described both as Ishmaelites and Midianites (*Genesis* xxv., 1-4, 12-18). They came from Gilead, a name applied to the trans-jordanic region between the Yarmuk in the North, and the Arnon in the South. The district was a beautiful and fertile one, divided into two parts by the Jabbok. The olive and the grape were once cultivated here, and now the high ridges of the Jebel 'Ajlan are covered with the finest oak forests in Palestine; oleanders and caper shrubs abound, and the plains are fragrant with herbs.

SYRIAN SPICES.

According to the margin of the R.V., this travelling company of merchantmen were bringing from Gilead "gum tragacanth or storax, and mastic, and ladanum," going to carry it down to Egypt. These gums or resinous substances formed part of the present which Jacob sent to Joseph (*Genesis* xliii. 11). "*Tragacanth*" is the resinous gum of the *astragalus gummiifer*, of which many species exist in Palestine. "*Storax*" is a shrub covered with white flowers, found throughout Syria and Palestine, and abundant in the hill regions of Gilead. The gum which exudes from it was used for frankincense and medical purposes. According to the Septuagint "spicery" meant "perfumes" or "aromatics." "*Balm*" was probably a resinous substance yielded by the mastic tree, very abundant in Gilead and Palestine. The "*mastic*" is an evergreen tree, mostly found as a shrub, a few feet high. "*Myrrh*," rendered in the margin of the R.V. by "ladanum," was a resinous exudation yielded by the *cistus* or "rock-rose," a low shrub with pink rose-like flowers, which grows in the hill districts east and west of Jordan. Herodotus (Bk. ii. 86) gives an account of embalming as practised in Egypt, telling us that large quantities of aromatics were necessary for the process. Precious aromatics were also required for incense in Egyptian worship, and these came very largely from Syria.

SLAVERY.

Not only costly gums and aromatics were brought to Egypt from Syria, but male and female slaves from Syria were most highly prized, and the caravan merchants dealt in slaves as well as spices. Among the Hebrews, servants were regarded as the property of their masters, but there was no such great difference between the slave's relation to the master and the position held by other members of the family and household, provided the slave were an Hebrew. Slavery was free from the terrors with which later Greek and Roman civilization invested in it. It was possible for a slave to attain a

high position in his master's house. A favourite slave might become his heir in default of offspring. The important place filled by Damasek Eliezer (*Genesis* xv.) was not without parallels in ancient history. Kidnapping was prohibited by law (*Exodus* xxi. 16), but sometimes it occurred, in which case it was prudent to send the victim out of the country.

According to *Exodus* xxi. 32, the average price for a slave was thirty shekels, or about £4 2s. 6d. According to *Leviticus* xxvii. 2-8, twenty silver shekels, or about £2 15s., was the price of slaves between five and twenty years old; this was the sum for which Joseph was sold, being seventeen years old. The value of the silver shekel was nearly 2s. 9d. in our money.¹ In the eighteenth dynasty money was kept in the form of rings or coils of the metal, which were weighed with balances and scales. The weights were of stone of various animal forms.

POTIPHERA.

The Ishmaelites took Joseph down into Egypt and sold him as a slave to "Potiphar, an officer of Pharaoh's, the captain of the guard." The Syrian lad, although a slave, was in a very good place, as one of the retinue of a chief officer of the Court.

"Potiphar" is a Hebrew abbreviation of Potiphera, an Egyptian word meaning "he whom Ra gave." Twice it is noted that Potiphera is an "Egyptian." This shows minute knowledge of the period, for it was noteworthy that though a high official in the Hyksôs or foreign courts, yet Potiphera was a *native* Egyptian by birth.

"Officer." This word means eunuch, or court official; in this case, probably, the word has the latter meaning only. In the Egyptian inscriptions the lists of Court and State Officials are very lengthy. The Septuagint renders "captain of the guard" by "chief of the cooks." We do not know enough of the details of the Court and its officers to state what Potiphera's office exactly was. Probably he was "chief of the cooks" (*c.f.*, *ch.* xl. 1), or superintendent of the royal kitchen.

RELIGIOUS TEACHING.

Arising out of this passage we may note the following points:—

I. The Egyptian element in the Book of Genesis.

The Book of Genesis is built up, under Divine guidance, out of older materials preserved in those libraries which abounded in the ancient Oriental world. Moses was "instructed in all the wisdom of the Egyptians." We are not surprised to find in this Book an Egyptian portion. As our knowledge of ancient Egypt grows, so grows and deepens the conviction that the writer of the Joseph narrative was accurately and minutely acquainted with Egypt, its life and people. The Egyptian words and expressions suggest that it may have been derived from an old hieratic papyrus.

II. Joseph a type of Christ in His Passion.

The Book of Genesis is not only a Book of the past—a manual of Eastern antiquities—but it is a Book for the present and for the future. It teaches deep moral lessons which are true for all time, and above all it pointed on to Christ. Joseph is perhaps the most striking of all the O.T. types.

His father sends him to his brethren (*Genesis* xxxvii. 13, 14; *Matthew* xv. 24; 1 *John* iv. 9). His brethren envied him (*Genesis*

¹*i.e.*, contained a little more silver than our half-crown, but its purchasing value, or real value, was very much greater.



xxxvii. 11; *Matthew* xxvii. 18). They hated him without a cause (*Genesis* xxxvii. 4; *John* xv. 25). He was the shepherd of his father's flock (*Genesis* xxxvii. 2; *Zechariah* xiii. 7; *John* x. 15). The envy and ill-will of his brethren excited because he foretold his future exaltation (*Genesis* xxxvii. 5-10; *Matthew* xxvi. 64-66). They compassed his death and delivered him to the Gentiles (*Genesis* xxxvii. 19, 20, 28; *Matthew* xxi. 37, 38; xxvii. 1, 2). They stripped him (*Genesis* xxxvii. 23; *Matthew* xxvii. 28), and cast him into a pit and sat down with indifference (*Genesis* xxxvii. 24, 25; *Lamentations* i. 12; *Zechariah* ix. 11; *Matthew* xxvii. 28, 35, 36). Pilate like Reuben is willing to release him (*Genesis* xxxvii. 21, 22; *John* xix. 12). He is sold by his brethren (*Genesis* xxxvii. 27, 28; *Matthew* xxvi. 15). He is known by his garments dyed in blood (*Genesis* xxxvii. 31-33; *Isaiah* lxiii. 1-3; *Revelations* xix. 13).

III. "The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him" (*Acts* vii. 9). The abiding presence of God. This is the all-pervading lesson of Joseph's history. With all who labour in this land to point to Christ, God's presence will abide as it did with Joseph. As Potiphar "saw that the Lord was with him," so may it be with us: may men "take knowledge of us that we have been with Jesus." (*Acts* iv. 13).

ALGERNON WARD.

(*Chaplain of St. Mark's, with All Saints',
Ramleh, Alexandria.*)

Egypt General Mission.

LETTER FROM MR. WILSON CASH.

"Greater is He that is for us than he that is against us."

CHEBIN EL KANATER,

November, 1905.

MY DEAR FRIENDS,

LAST month I told you that we were waiting on God for guidance as to what new methods we should adopt. The past month has been one of beginnings. For some time the teachers had not been very satisfactory, but at the beginning of this month we had a definite move among them, and they agreed to take their share in any forward movement we started. The Coptic Church seemed the most promising door to try. The priest had invited me to go and preach, and the prejudice of the Copts seemed to be really breaking down. I went once to the Church, but alas! we were doomed to disappointment again. The people frightened the priest, and he refused to allow me to return, saying I was a Protestant and not a member of the Orthodox Coptic Church, so this door was closed.

At the same time it opened our eyes to see that if work was to be done in that village of Minia it must be done independently of the Copts. We are now trying to hire a house in Minia for Gospel meetings. I intend to furnish it as a sort of Reading Room, and to do this work independently of the Copts altogether. So far we cannot

find a man willing to rent us a house, but we are praying and believing that God will incline one of them to do so soon. While this was going on in Minia a Copt in a village near, called Shoubak, invited us to his house and said we could use his room for meetings whenever we liked, so we arranged to try and hold a weekly meeting there. We have been for two weeks now, and have had most encouraging times. The head man of the village came and listened very closely to the straightest Gospel. I am hoping to make this meeting permanent.

We have been unable to get the Moslems to come near our Book Depôt. From the first they avoided it, and how to draw them we did not know. After much prayer I decided the only way was to preach with all the doors open, so that they could hear outside. So the first Sunday night of this month we threw open the big doors of our School and put lights and seats in the porch, and then began to sing hymns; you can easily imagine we had not been singing long before people came, then we just preached the glorious Gospel to them and closed with prayer. We have had three such weekly meetings now, and have had quite a lot of Moslems to them. No one has interrupted once, but they have listened most intently. The people are talking about them a good deal, and the more bigoted are angry with us, but we feel clearly that God has led us into this forward movement, and so we can only look to Him and go forward. Do pray that we may be rightly guided, and that these meetings may be the means of spreading the knowledge of our Saviour among the Moslems.

On these Sunday night meetings the man who has done most towards making them a success is our Moslem cook, Mohamed. Before each meeting he has gone, of his own accord, through the market inviting the people to come. In this week's meeting no less than eight of the Moslems present were his own relatives, who he had visited and persuaded to come. While the meetings have been going on he has stood in the middle of the street and stopped all passers-by and pressed them to come into the meeting. He is a Moslem outwardly, but at heart I think he is a Christian. He is very ignorant, he knows neither how to read nor write. Pray for him, that he may be led to an experimental knowledge of Christ's saving power. Pray, too, for the teachers, that they may be filled with the Spirit, and the Evangelist as he goes from village to village; and, finally, "pray for us," that God may be glorified in us.

Your brother in Christ,

W. WILSON CASH.

Letter from Jennie B. Millar.

Alexandria, Egypt,

6th December, 1905.

DEAR MISS VAN SOMMER,

IT is not easy, with barely a year's experience in the land, to say much about the need of Egypt's women and children, and yet, as you have asked me to write something, I am glad of the opportunity of testifying to God's faithfulness in the past months, and of telling you a little of what I do know.

On landing in this country, there is, of course, between us and the people we long to reach, the language barrier, and, oh! what a barrier it seems at first! But even Arabic is only one of those mountains which faith and patience are bound to remove; and God has been wonderfully helping me. I knew a little classical Arabic when I came, but no colloquial. Yet in five months' time I was able to take my own Bible Class in school, and to make the women understand as I spoke to them of Jesus in their homes. Again and again, when I could not study as I wanted to, and interruptions came, for this is a land of interruptions, the Lord reminded me that it was "not by might nor by power," but by His Spirit that I should succeed, and my heart is full of praise to Him for what He has done, although months and perhaps years of study may yet lie before me.

It is as one comes in close contact with the people, through visiting their homes, that one begins to realize their deep, deep need. I have been in a few houses that are clean and tidy, with even some attempt at comfort, but most are bare, cheerless places, and many of them exceedingly dirty. The women have little idea of cleanliness. One morning, not long ago, a child, who had recently come to our school, was sent home because her hair had not been combed. The mother then came to us in a great state of excitement, and in loud tones declared that her child was a very clean child, that her hair was tidied once a week. When our teacher explained that if she wished the child to remain in school the hair must be done every day—that it was our custom—the mother went away pacified. The little girl in question was a clean child, as native children go—it makes one's heart bleed often to see some of the little ones with flies thickly clustered round their dirty faces and round their eyes, which are almost or altogether closed with ophthalmia.

Most of the women amongst whom I work are allowed to go out pretty freely after the first year of married life, if they are veiled, but some of the better class women are never out of their houses at all. I came across a young woman of this description not long ago—the married sister of one of our children. She is a fine looking girl, and very intelligent, having been to a school. She can read fairly well, and sews beautifully. As I talked to her, her mother, and sister, the brother came in, a boy of perhaps eleven years old. He proceeded to look over the few leaflets I had with me, and, spying a copy of the Bible Booklet, he seized upon it, saying, "This is very, very bad; I have seen it before," and then he tore it to pieces. Surely the word in the booklet must have *told* to raise such hatred and opposition. The boy listened with some show of interest afterwards, as I spoke of Jesus our Crucified, risen and glorious Lord.

The Sheikh who comes to read Arabic with us says that all Egyptian women are donkeys, and the men are beasts. Well, that is putting it in very strong language, but until one has lived and worked amongst them, one has little idea of how utterly empty-headed these women are. Their lives are on the surface, and they seem almost unable to think or to fix their attention for any length of time on one subject. They are degraded, too, these poor sisters of ours; but how can it be otherwise in the present state of things? A young girl about thirteen or fourteen years old, who was in our school, a bright and promising child,

was married a few months ago to an old man—the chief man of a village near Damānhur. I heard that he treated her most cruelly, and as she is back again now in Alexandria, I suppose she is divorced. This kind of thing is going on every day throughout Egypt. Do you wonder so much now at our Sheikh's strong language?

Another difficulty in reaching the Egyptian woman is her utter lack of independence. She has no idea of planning for herself, for is she not practically the property of her nearest male relation—if he be a husband he can divorce her on the slightest pretext, and if a father or brother can marry her to whom he will. When one thinks of it all, one knows that it is only God's mighty, yea, Almighty, power that can ever enable these women and girls to make a stand for Christ in their homes. "Who then can . . ."? "With men this is impossible; but with God all things are possible."

I shall not soon forget the look of astonishment and incredulity on the face of a bright, intelligent boy, to whom I had the joy of giving a few Bible lessons, when I told him he was a sinner, the idea was entirely new to him. And so, too, amongst the women the sense of sin is almost lacking; if we speak of the need of forgiveness some may agree with us and say, "True, true, O Sitt"—but that is probably because they feel it would not be polite to contradict their visitor, or because they have taken in very little of what we have said. After all, who can wonder that it is so. Our own convictions of sin and of need are only as deep as the vision of God's holiness and love has been real to us, and what do *they* know of Him? God grant us here grace so to live in the power of the Spirit that conviction may fall upon the people. "When He is come He will convince the world of sin, and of righteousness, and of judgment." "He is able." "Brethren, pray for us."

There is one thing, and one alone, that can touch the hearts of these poor women, and that is the story of God's wonderful love to us in Christ. How my own heart burns within me sometimes, as, seated on a divan in a dirty, cheerless room, with a little group around me—women, children, babies—I try to tell "*how* He loves," and how He alone can give rest and peace and joy. And perhaps they will say, "The words are good, the words are very good," and one comes away glad, not with the joy of reaping, but with the joy of having sown the seed where in all probability it was never sown before.

There are wonderful possibilities in these women. We realize this as we come in touch with the children. The girls are bright, and often really intelligent and clever, and a little love expended on them is repaid by very real and warm affection. In school we have to keep strict discipline, and that is not always easy, as I found out to my cost when at first, with a very limited vocabulary, I faced my class of over twenty restless, frolicsome children; but after school hours it is very sweet sometimes to feel the clasp of little clinging hands, and to hear the words again and again repeated, "O Sitt, I love you. I love you. I love you very, very much." God bless and help the little ones, if we love them so, how His heart must yearn over them in tender love and pity.

To sum up in a few words—Egypt's women need (1) Educa-

tion in a very wide sense, not only for the development and cultivation of the mind, but to teach them how to care for the body and how to bring up their children. (2) Emancipation, and, in fact, changed circumstances altogether—a perfect revolution in the thought and customs of their land. (3) The light of love and the sweetness of true home life in their, too often, almost loveless existence. But above and beyond all these things they need forgiveness of sin, they need changed hearts, they need eternal life—they need Jesus—"Jesus"—in that one blessed word lies the answer to all their need.

Is it not to Him and to Him alone that we women of Christian lands owe all the blessings and privileges which we enjoy. Oh! what a debt of gratitude and of love do we then owe to Him, and to our sisters in Egypt and in other dark Mohammedan or heathen lands for His sake. Yes, Jesus can meet the need of Egypt's women, and He has promised that some day their need shall be met, for "The Egyptians shall know the Lord"; but they are waiting now in ignorance and in darkness and in sin, they are dying around us in ignorance. Some days the air seems filled with their wailing, which tells us another soul has passed into Eternity. They are waiting, and He is waiting; waiting and "expecting" until His children enter into His purposes, and, at whatever cost, arise in His Name and in His strength to "go in to possess" this land, and this people which He has promised to bless. God help us all to be faithful to the uttermost, and help us to do our part for His Name's Sake.

Yours in His service,

JENNIE B. MILLAR.

"It will surely come"—"From henceforth Expecting" - 1906.

Revival is coming, oh! hear the glad sound,
The desert shall blossom and be fruitful ground,
The dry, thirsty land shall with waters rejoice;
The blind man shall see and the dumb find his voice.

Revival is coming to Egypt's dark land!
Revival is coming, resistless and grand!
Her sons and her daughters their Saviour shall know,
And bowed in His presence their praises shall flow.

Jehovah hath spoken, His Word is most sure;
Then, soldiers of Jesus, be strong to endure,
Unite all your forces His promise to plead,
Lay down every hindrance, in faith intercede.

'Tis blackest, they tell us, just 'fore break of day;
So let not the darkness your glad hearts dismay;
Remember His promise; oh! praise Him with song;
The Cross o'er the crescent shall triumph ere long.

J. B. M.



Our Answered Prayers.

WE note the following definite requests in our past Prayer Cycle, "that thanks may be given to God" for the answers received and being received, and prayer continued for those still waiting.

First Day.—"*That some forward movement may be made towards all Christians keeping the Lord's Day holy.*"

Considerable advance has been made in this direction; only two months ago the large shop of Stein and Co. declared for Sunday closing, and the papers generally highly eulogised the action, and called for an extension of the movement.

First Day.—"*For the control of the sale of intoxicating drink throughout the country.*"

Lord Cromer has declared this object to be one of his chief aims in the coming year.

Second Day.—"*For Abyssinia, and the Church there*" (formerly closed), "*that blessing may reach them.*"

Political and financial movements of the present time point to a more open door here.

Third Day.—"*That Tourists may be stirred to help God's work in Egypt.*"

Very little has been done yet—we need to pray much for this.

Fourth Day.—"*That Fairhaven may be built—the proposed Home of Rest for Missionaries by the Sea.*"

This is just being begun, and *needs to be prayed through*. About £1,000 is in hand, and another thousand will be needed.

Sixth Day.—"*That Ethel Pain Memorial Hospital may be opened.*"

This has not only been opened, but money has come in sufficiently for building a second storey, which is also finished.

Tenth Day.—"*That a Boarding School for Girls may be built. American Mission.*"

The site has been bought, but funds are still needed for the building.

Twelfth Day.—"*For much needed Buildings in Alexandria. American Mission.*"

These are not yet begun, but it is hoped to begin them soon.

Fourteenth Day.—"*For a new Mission House and School at Chebin-el-Kanâter.*"

The site has been bought, and about half the money needed for the building has been sent in.

Fifteenth Day.—"*For a capable Native Editor for 'Beshair-es-Salâm.'*"

The old editor has been set free to devote his whole time to it "*That work at Suakim may be commenced.*"

Government permission has been warmly granted.

Sixteenth Day.—"*That public-houses in the street of the Cairo Soldiers' Home may be closed.*"

Some of these *have been closed*; let us pray on till the street is clear of them.

Eighteenth Day.—"*That funds may be provided for second storey of Building at Zagazig.*"

There is a probability of these being supplied in a year or two.

Twentieth Day.—"*That a Y.W.C.A. may be established at Port Said.*"

Not yet.

Twenty-first Day.—"*A Book-shop and Bible Reader at the Fayoum.*"

Twenty-first Day.—"*A new Church Building at Luxor.*"

Not yet.

We have been specially asked to give the above information, and hope to be able soon to tell of further encouragement in definite answers to definite requests.

The Soudan Party in Cairo.

WE, in Egypt, are specially privileged in our frequent opportunities for seeing missionaries and other friends en route between East and West. Last month we had the pleasure and inspiration of receiving among us a party going Southward, the little band of six pioneer missionaries on their way up the Nile, to open work in the district on both sides of the White Nile, which Lord Cromer, last spring, invited the C.M.S. to enter. To many, the sending out of this party (an event all the more significant because of the present financial stress at headquarters of the Society), came as a very definite answer to many prayers, that the Soudan might be opened to missionary effort. The little band consisted of three clergymen, one doctor, and two industrial missionaries—all going out for the first time. They spent four days among us in Cairo, which gave us all too few opportunities of meeting one another, because of their many business matters and interviews with Government officials. The first day they were all presented to an enthusiastic gathering of Egyptian and English members of our Society in our Church at Old Cairo, and the last morning we all met for a Farewell Service of Holy Communion. Archdeacon Gwynne gave a beautiful address, commending them to our prayers. Then we united in the Holy Sacrament—we, called to stay and serve in our civilized Cairo life; and they, called to face unknown dangers in an unknown land, and to learn the strange language of a strange people. It was a solemn time; it was, spiritually, our real farewell to them.

The actual good-bye was the same evening at the station—in the shape of a ringing British cheer, as the train left the platform for the South—the same platform as that from which General Gordon left for these same equatorial regions in 1874, unnoticed, and again for Khartoum in 1884, the centre of all Europe's gaze.

"What shall be the lot of *this* party—for which he appealed nearly a generation ago?" one felt like asking, as the train disappeared into the dark night. We know not, but "Jesus we know, and He is on the Throne."

C.M.S., Cairo,

November, 1905.

Dile Mission Press.**QUARTERLY REPORT OF WORK DONE.**

Pages printed during three months (September—November, 1905):—

	Copies.	No. of Pages.	Total Pages.
A. Periodicals.			
" Murshid " (Amer. M.)	750 (13 weeks)	8	78,000
Sunday School Lessons	8,000 (3 months)	8	192,000
			270,000
B. For Publication Department.			
Bedouin and Camel	3,600	8	28,800
" Sahib-en-Niya "	2,000	8	16,000
Prophecies of Old Test. (Rouse)	2,000	12	24,000
			68,800
C. Books for others.			
" Imago Christi " (in Arabia)	2,000	304	608,000
" What happened before the Hegra "	2,500	64	160,000
Pamphlet (for Beyrout)	1,000	28	28,000
Reprint of Ch. 5 Christian Evidences	1,000	16	16,000
Booklet on Social Purity	1,000	16	16,000
Order of Prayer for Missions (Eng.)	200	8	1,600
Catalogue of Books in C.M.S. Library	5,000	4	20,000
			849,600
D. Various Job-Work, including:—			
Prayer Cycles, Leaflets, Programmes, School Certificates, Schedules, Cards, Invoices, Note - heads, Envelopes, etc. Also Books bound			66,623
Total of pages during September, October, November, besides 150,000 pages of work unfinished			1,255,000

Books distributed (September to November):—

	Wholesale.	Retail.	By Colporteur.	Totals.
September	143		1,414	1,557
October	5,198	53	1,529	6,780
November	1,396	7	1,180	2,589
Totals	6,737	60	4,129	Total 10,926

NOTES ON ABOVE STATISTICS.

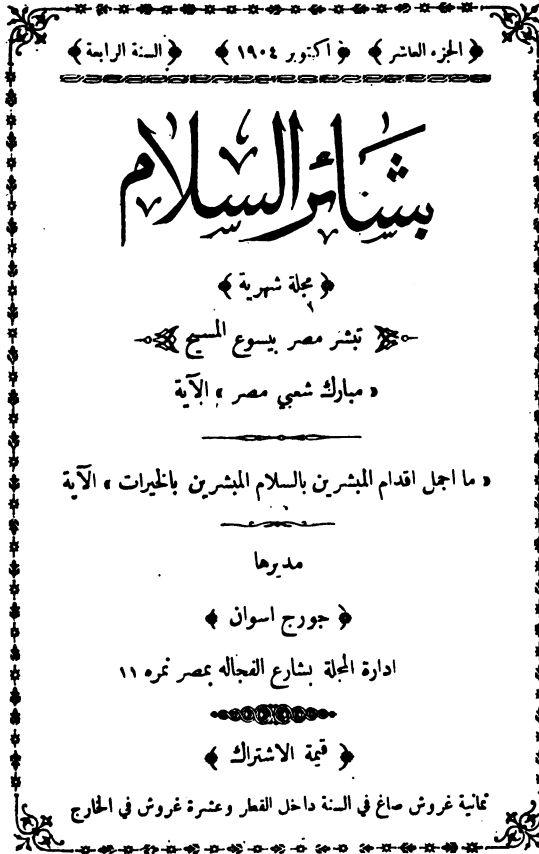
(1) Including the 150,000 or so of pages of a book unfinished, about 1,400,000 pages were printed these *three* months, against 1,500,000 the previous *five* months. The output has thus been largely increased.

(2) During the previous three months 5,941 vols. were distributed, of which 4,891 were sold. During September—November the total of 10,926 was reached, all of these being *sold*.

(3) It is interesting to note that in September, with the Nile in flood, the people of Upper Egypt were comparatively free, and the colporteur did excellent work. On the other hand, most of the missionaries were away from Cairo, and consequently the "whole-sale" numbers fell greatly. The difference was more than made up, however, by large orders for all the American book shops in October.

GENERAL NOTES.

We have been greatly favoured during December by visits from Professor Simpson, of Edinburgh, Rev. J. Ison, of Newcastle, and



COVER OF AN ARABIC MAGAZINE.

Rev. W. Robertson (of Coltness), Church of Scotland, Chaplain for the winter season. We should be glad to see many more.

I have just returned (December 20th) from a short visit to the area of book-distribution in Upper Egypt. Something was done to get our work better known among native Christians. As an instance of very speedy result, I had only returned to Cairo about half an hour when an employee of a Christian native merchant arrived from a town over 200 miles away with a large order for job-printing, through a conversation I had had with the merchant a few days before.

Will our friends in Egypt do their best to circulate the following information concerning our aims and purposes: viz., that while our object is to print Christian magazines and books for the missionaries, and to print and publish on our own account, and to carry on colportage work, yet in the slack intervals between the distinctly religious work we are always ready to undertake commercial and other job-work, for which the regular trade prices are charged, *every penny of net profit from this source being used to assist the publication and colportage work.*

I am very happy to report that a lady in England has promised £2 per month for one year for the fixed portion of a colporteur's salary and his travelling expenses, the commission given to him being deducted from the value of the books sold.

Also a gentleman in Egypt has promised £1 5s. a month for six months towards the support of a second one. Perhaps some friend will make this up to the £2 necessary.

Meanwhile two men are at work. The first, Gadd Shakata, has been with us since May last, and has done very good work, as the statistics quoted go to prove. The second, Fityan Marcus, has recently been promoted from the humble post of "turning the machine," which he took for lack of anything more suitable. He wished to be engaged in the spiritual work, and for the time being served very faithfully, doing hard manual labour at the machine.

During December these two men have been temporarily engaged in colportage work in Cairo, and are just now leaving us for their respective spheres of labour, Gadd for Upper Egypt, and Fityan for the Delta.

Would not some friends at home agree to daily pray for these two men in their difficult work, mentioning each by name, with his field of labour.

Some friends living at Thornton Heath (Surrey) typed a "prayer-list" a few months back, mentioning, among other items, special prayer for the support of Colporteur Gadd. The direct answer soon came, as recorded above. Will you not "go and do likewise"?

I am glad to report that in addition to the "Murshid" (weekly organ of the American Mission) we are also printing for 1906 the "Orient and Occident" (C.M.S.) and "Beshair-Es-Salaam" (Egypt General Mission).

ARTHUR T. UPSON,
Superintendent.

Cairo, December, 1905.



Jesus, I thought I loved Thee;
I remember well
That day when Thou didst hold
My trembling fingers in Thy pierced hand,
And take me for Thine own,
And I did love Thee—
This poor heart beat true;
It was no fancied echo, when the voice
That spoke Thee mine
Responded "I am thine!"
But Oh, my Master, can I dare to tell,
Thy faithless child has loved Thy gifts too well?
I looked on all things beautiful and rare,—

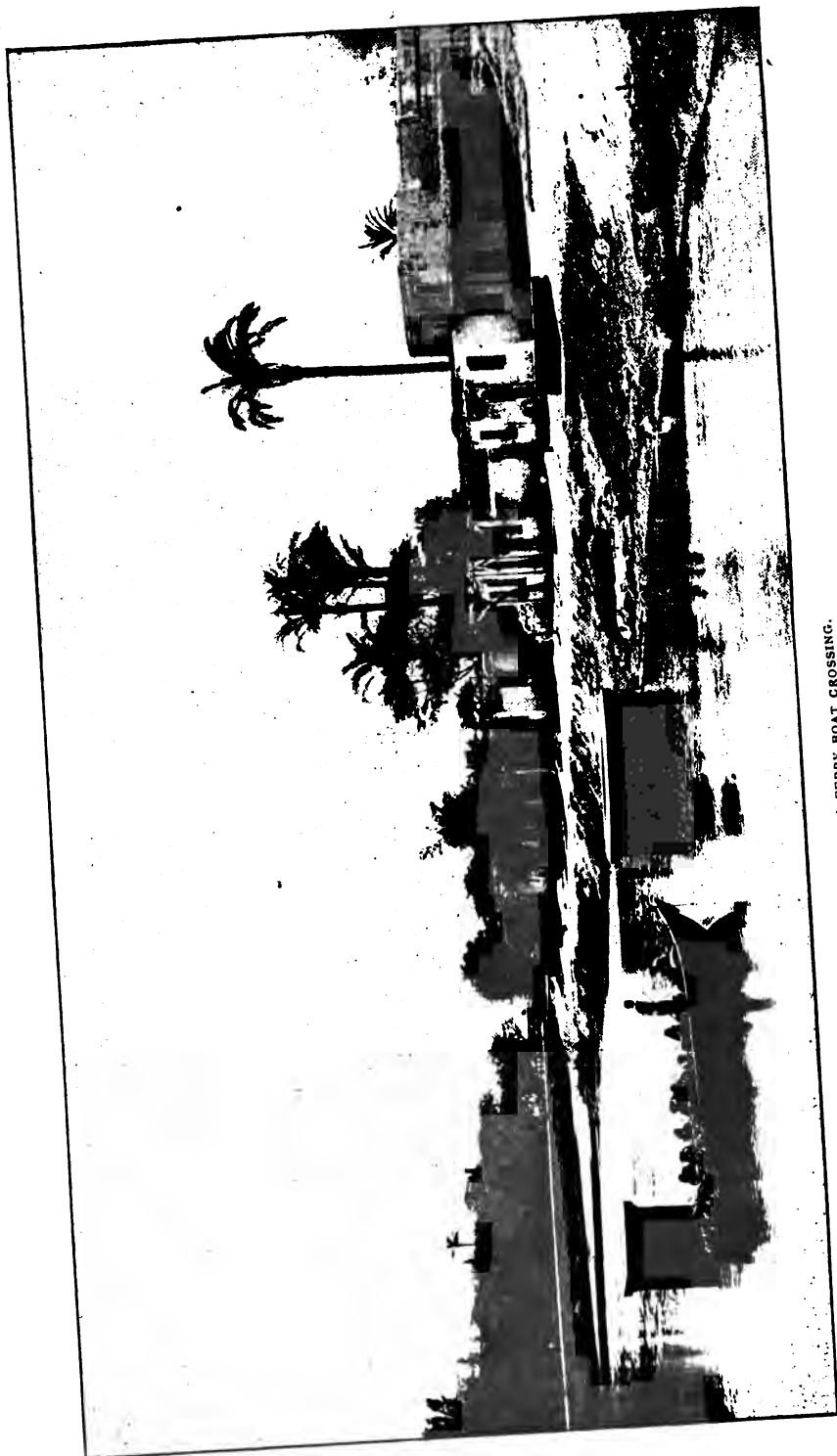
* * * * *

I hid me from the rude and vulgar throng,
And hoped it was Thy will
That I might turn away from common men,
And love Thee still.

I dwelt among the pleasant sounds of life;
I did not like the turmoil and the strife
To come too near;
And Thou wast in the thickest battle tide
When Thou didst call Thy servant to Thy side;
But I was too far off,
And so I did not hear.

My Lord! I will come nearer. I will take my seat
Close to Thy feet.
I will come down where the gray shadows lie,
And there I'll listen—listen every day
To hear Thy voice.

From "Prayers from the Poets."



A FERRY BOAT CROSSING.

"Blessed be Egypt."

Vol. VII.

APRIL, 1906.

No. 27.

Editorial.

"For we preach not ourselves, but Christ Jesus the Lord. . . . For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."—2 COR. IV. 3, 6, 7.

"Abide in me, and I in you."—ST. JOHN XV. 4.

TO preach Jesus the Lord, to live Jesus the indwelling Saviour, is the life-work of His children in Egypt. How to do it is a lifelong lesson. A day by day dependence on an unseen power. It is what the Moslems round us are needing—to see Jesus lived in His disciples. May the Lord keep this ideal before us all, and may we never lower our standard.

There are two papers in our present number to which we would draw the attention of our readers. They tell of two women's work in the Holy Land. One of them, much loved, has finished hers, and is at rest; the other is still bearing her burden in faith and patience. God has used women greatly in Palestine and Syria. He can do the same in Egypt. We earnestly ask our sisters at home who read this not to let this whole generation of women in Egyptian villages pass away without an attempt to speak of Jesus to them, to live Jesus among them. It is possible for the Missions working here to delay too long, until arrangements are complete for beginning village work. In the Gospel, Mary broke through all the barriers of cold and disapproving faces, and poured her treasure on the feet of Jesus. We appeal specially to-day to those who are able to live at their own expense, and would not need to be supported by public funds, to think if they may not pour their life and their treasure at Jesus' feet. It is possible that through being out here we may be able to help some to carry out such a purpose, if they wish to give themselves for the women of Egypt, and we believe, if the workers offer, that the Missions will soon be willing for the village settlements.

The work of development in the communications of this land is going on so fast, and in the near future will do so still faster and more extensively, that it needs a far more rapid increase of Christian workers than is really forthcoming. Men are wanted who will raise a standard for Christ in the old desert cities, now to be reached by railway; in the new ports, rapidly becoming centres of

traffic; in the cases of the desert, in which since early Christian times no missionary has taken up his abode.

A railway is now being made to the great oasis in the west, and next autumn surveys are to be made to the two oases of Dakhla and Kharga. One of these is a hundred square miles in extent, and peopled with tribes of the desert. We are hoping to give some information about them in our Summer Number. Let English Christians rouse themselves and ask, "Lord, what wilt Thou have me to do" for these?

The present need for prayer for the Nile Mission Press is told on another page, together with the Quarterly Report of the work done. We ask all our members and readers to give some quiet time, alone or together, to Intercession for this Mission work on

THURSDAY, APRIL THE 26TH,

and we believe that in our Summer Number we shall be able to give a grateful record of an answered Prayer—

"Before they call I will answer, and while they are yet speaking I will hear."

The Titles of two of our illustrations were omitted by mistake last month. That on page 25 should have been "Pompey's Pillar Quarter of Alexandria," where the Egypt General Mission House is situated.

The engraving on page 31 should have been "The Enaemia Patients at the C.M.S. Hospital, Old Cairo."

We ask forgiveness for the delay in the issue of the Prayer Cycles for Egypt. They are now ready, and are sent to all who want them. Egypt and Arabia together, 2½d.; Arabia alone, 1d. They may be ordered from the Secretary to the Nile Mission Press, J. L. Oliver, 16, Southfield Road, Tunbridge Wells, England, or from any of the Secretaries whose names are given at the end of this Magazine.

"Fairhaven."

FRIENDS may look through these pages with the hope of gleanings of what is doing for "Fairhaven." We have had to wait a little while, but, thank God, the work of digging foundations has begun. Mr. Michaud, who built the Mission House at Belbeis, has undertaken the building for me. I am going slowly, according to what money has come in; and we have planned a house with basement and one floor. But I am hoping that I shall be able to go straight on and build at least part of a second floor and verandah. Will those who care for this undertaking still pray on with me till the House is finished. If some friends could arrange a Sale of Work for it during the summer I should be very glad. I am hoping to live close by the building all the time it is going on, and get ready to open our doors in the autumn. We want it to be "*A tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.*"—Isaiah iv. 6.

ANNIE VAN SOMMER.

Schutz,
Ramleh, Egypt.

Dile Mission Press.

(Inc. 1905.)



PRESENT PREMISES FROM WHICH WE HAVE TO MOVE SHORTLY.

THE end of the first year since the starting of the Press has brought us face to face with a very unlooked for difficulty. The premises in Boulac Road, Cairo, were taken on a three years' lease, and we now learn that the property in which they are situated, has been sold, and the new owners have given us notice to vacate them by the 14th of May next; or they will allow us to stay on for another year at a largely increased rental. In concluding the agreement of tenancy our representative was misled by what he was told, and we now find that it is not legally valid, and the new owners have every right to ask possession.

We cannot doubt that the hand of God is in this, though it is a really serious position from the financial side, as well as from that of the work. Now that there is regular work to be turned out weekly and monthly, it would be most unfortunate to be unable to complete the contracts entrusted to us.

At the time of writing we do not know anything definite as to future plans, but we hope to be allowed to remain on until August, as that will give us time to look round for other premises, which, if possible, will be secured in a more central position than where we are now, since, if a higher rent has to be paid, it will be better for the Press to be nearer the centre of the city.

The expense of moving, however, together with the increased rent, is a burden which there are no funds to meet, and though the Press has thus far done very well, it is far from being self-supporting.

I therefore appeal to all who are interested in this effort to bring Christ to the Moslems, and who would regret that, after being started, its labours should be crippled at the outset, to contribute towards putting it on a firm basis, and help us by special gifts at this time.

The Annual Meeting is arranged to be held in the Council Chamber at Exeter Hall, on April 23rd, at 3 p.m., when Mr. Albert Head will preside, and Mr. J. Martin Cleaver, of the Egypt General Mission, and others will speak. We hope all friends near London will make an effort to be with us that day.

*Tunbridge Wells,
March 20th, 1906.*

PERCY K. ALLEN,
Hon. Treasurer.

QUARTERLY REPORT OF WORK.

DECEMBER TO END OF FEBRUARY.

Printing Department—

	Copies.	Pages.	Total pages.
(1). Evangelical Periodicals—			
"Orient and Occident"	21,500	8	172,000
"El-Morshid"	11,750	8	94,000
"Beshair-es-Salaam"	7,500	32	240,000
"Sunday School Lessons"	24,000	8	192,000
			698,000
(2). For Publication Dept.—			
"Ali Ben Omar"	2,000	8	16,000
(3). Religious Books, etc., for others—			
Life of Christ, Parts 1 and 2	3,000	16	48,000
Index to "Orient and Occident"	3,500	4	140,000
C.E. Syllabus... ..	700	4	2,800
Reprint, "Before the Hejira"	2,000	8	16,000
"Sinless Prophet"	5,000	16	80,000
Circular Appeal	500	8	4,000
Report (short) of American Mission	700	16	11,200
			176,000
(4). Job Work—			
Books			634,000
Leaflets, Invoices, Programmes, Tickets, Window-cards, etc., etc.			115,614
GRAND TOTAL OF PAGES			1,639,614

NOTES.

This result is most encouraging. From April to August of last year we did 1,500,000 pages in *five* months, then from September to November, 1,400,000 in *three* months, and now 1,640,000 in three months.

Total for the eleven months' year just closed (*i.e.*, April to February) over $4\frac{1}{2}$ million pages. This will probably be largely increased in the year now commencing.

Publication Department—

	Wholesale.	Retail.	Colporteurs.	Total.
December ..	890	2751 921	473	1,730
January ..	700	...	1,551	2,251
February ..	50	79	1,181	1,310
	1,640	446	3,205	5,291

NOTES.

There were sold by the two colporteurs in the three months 3,205 vols., valued at 2,236 P.T., or £22 10s.

Not so many have been sold wholesale, this is due to the fact that very large orders came in from the Mission Depôts the previous three months.

Fityan, our colporteur in the Delta, had a very trying experience in February. He had some distance to go down the Nile, and failed to get anything but a fishing-boat. It came on to rain very vigorously, as it *can* in Egypt, especially the Delta. Our friend got wet through, and not having a proper place to dry his clothes, took a very bad chill. He went on to Alexandria, and to a native of dry Upper Egypt that was "from Scylla to Charybdis." However, we brought him back to Cairo at once, and after a few days at home with his wife and children he completely recovered, and on the day of writing this he is off once more. Do we, dear friends, realize what a hard, homeless time of it these men get as they "scatter the seed" for us? Are we really bearing them up in prayer?

Then are we doing our best to help with the support of this work? The colporteur in Upper Egypt has had his support met up to the present, but the friend will shortly be leaving Egypt. Have *you* the opportunity to help us?

One feels a strong sense of having been called to this work, and one feels increasingly the utter *need* of it, but we need the help of every one of our friends.

ARTHUR T. UPSON,
Superintendent.

*Nile Mission Press,
Boulac Road, Cairo,
March, 1906.*

THE above is the summary of the Quarter's work. We thank God that, amidst many difficulties, still progress has been made, and as each succeeding quarter tells of more work being done, and a larger output of Christian papers circulated in Egypt, we trust for better things still in days to come.

At the close of December the Church Missionary Society and the Egypt General Mission entrusted the Mission Press with their Magazines; the American Mission had already brought us theirs. So that we had two monthly magazines and one weekly to print. For the time being these somewhat absorbed a large proportion of the working powers of the Press, and it brought home to us that we should soon need another machine, so that regular work could go on uninterrupted, while at the same time other printing that was needed could also be done. I found this so especially in the delay caused to our Prayer Cycles, and must ask all friends to pardon receiving them so late. The Magazines were bound to be done in time. I made an effort to arouse some interest among the tourists with the hope of getting their help to meet the expense of laying on motive power to the Press, and thus enabling us to do more printing. But I found that although thousands of people were filling the hotels and streets of Cairo, and spending money on every side,

hardly anyone cared for helping forward Christ's work. One or two have done nobly this season—one specially in coming to the aid of Miss Buchanan in her building at Luxor, for which we have rejoiced with her. But it has been one in many thousands of tourists. What might not be done if each Christian tourist gave a tenth to



COVER OF C.M.S. MAGAZINE.

God of what he spends on his own pleasure in Egypt? I say this not for our own work, but for my brethren's sake—our missionary friends.

Owing to the block of work waiting to be done, I have not been too much troubled that for a time our publication work has had to be put aside. But this ought not to continue. The purpose for which the Mission Press is established is to bring out large numbers of Gospel booklets and papers on our own account, and circulate them throughout the country, as well as print for the various Missions, and I would earnestly ask for continuous help for this part of the work.

Our first edition of 5,000 of the Booklet, "The Debt of Ali Ben Omar," has been sold out, and we have reprinted it, and are now preparing two new ones which have been sent us, but the people are now so well off that they prefer to spend what corresponds to our sixpence rather than one penny on something to read, and we feel the need of being able to bring out books rather than pamphlets. Will our readers take this to heart?

What was somewhat like a bomb bursting on the Mission Press occurred during the month of February. The premises in which it is situated were sold over our head, and the new landlord gave us three months' notice, or a rent 33 per cent. higher. In England such a course would be impossible, when, as in our case, we hold a three years' agreement. But Egypt is not governed by English but by Roman law in all matters between Europeans, or between a European and a native. The consequence is, we have no choice but to leave on the 14th May, or to pay too high a rent.

At the time of writing we are still waiting for God's overruling Hand to send help in our need.

We are asking that this evil may be turned into good, and that we may be enabled either to have *a place of our own, from which we cannot be ejected*, or else that we may have more central premises, at a rent we can meet, and large enough to allow of development as the work grows. Here is a crisis unexpectedly upon us. Twice before since the beginning of this enterprise, when we have been confronted with great difficulty, we have appointed a Day of Prayer for the Nile Mission Press, and have asked our friends far and near to join us in bringing our need to God. And He has answered us abundantly.

I ask you now, as one of the Executive Committee, to join me in the request to appoint Thursday, the 26th of April, as a day for private and united Prayer on behalf of the Nile Mission Press; asking God our Father, Whose it is, and for Whose service alone it exists, to defeat the enemy, and to give such strong deliverance, that instead of being weakened and hindered by this third attempt to stop it, the Press may be established in a permanent place, and receive renewed blessing and power for work. Pray on, too, for every paper sent forth from it all through the land, and that the Holy Spirit will water the seed sown in many hearts. I am also



COVER OF C.M.S. MAGAZINE.

conscious of the conflict in which we are engaged, and that the powers of darkness are trying to blind the eyes of these Moslems round us, lest the light of the glorious Gospel should shine in, that I feel we may in Jesus Name claim the victory at this time.

A. VAN SOMMER.

March 10th, 1906.

Opening the Sudan.

LORD CROMER ON THE NEW RAILWAY.

PORT SUDAN,

January 26th, 1906.

The new railway between Port Sudan and Berber was inaugurated shortly after seven o'clock this morning by Earl Cromer, who arrived here with Sir Vincent Corbett, Financial Adviser to the Egyptian Government, a number of members of the Legislative Council, and several officials and notables. Lord Cromer and his party travelled by train by way of Halfa, Abuhamed, and Atbara. The ceremony took place in a prepared enclosure, guards of honour being furnished by H.M.S. Diana, the Sixth Egyptian Battalion, and the Royal Berkshire Regiment. All the officers and officials were in full dress, and on the arrival of Lord Cromer at the enclosure the flags were broken, the guards of honour presented arms, the band played the Royal and Khedivial anthems, and a salute of twenty-one guns was fired by H.M.S. Diana.

The Sirdar, Sir Reginald Wingate, addressing Lord Cromer, welcomed him to the Sudan, and said it was peculiarly fitting that his lordship should perform the ceremony, for ever since the country had been re-conquered he had kept steadily in view the absolute necessity of establishing communication with the outer world by means more rapid and less costly than those afforded by the Nile.

Colonel G. B. Macauley, of the Royal Engineers, and Director of the Sudan Government Railways, then made a statement respecting the new railway. It had brought Khartoum 900 miles nearer to the sea, and the cost had been at the rate of £4,150 per mile. In describing the difficulties of construction he mentioned that it had been necessary to obtain all water for the working parties, and most of that required for the bridges, buildings, and locomotives by distilling sea-water, which had to be carried up the line in special tank waggons.

Lord Cromer, in reply, said :—

"Sir Reginald Wingate and Gentlemen,—The first observation which I have to make is, to express my great regret, which I am sure is shared by all present, that His Highness the Khedive was unable to attend in order to preside at the ceremony of to-day. I wish also to preface my remarks by one further observation of a personal character. The honours of to-day, gentlemen, belong to Colonel Macauley and his very capable and efficient staff, amongst whom I may especially mention the names of Captain Midwinter and Captain Longfield, of the Royal Engineers, as also Kaimakam Mahmud Bey Kheirallah. To have constructed 325 miles of railway in fourteen months, under such climatic conditions as those which obtain in the Sudan, is a very remarkable achievement. I wish to take the opportunity, on behalf of the British and of the Egyptian Governments, of expressing my very high appreciation of the zeal and intelligence which have been shown in the execution of this important work. I may add that the cost has been very moderate. It has amounted to not more than £E1,400,000.

"I turn now to the more public aspects of the railway. Without doubt, of late years a great deal has been done in the Sudan. Order and tranquility everywhere prevail. A fiscal system has been introduced which is adapted to the needs and requirements of the country. Schools and Law Courts have been established. It is, however, none the less true to say that the serious development of the Sudan commences from to-day. So long as the country was separated from the rest of the world by a waste of burning desert, and so long as communication could only be kept up by a line of railway and river steamers over a distance of 1,200 miles—for that is the distance from the mouth of the Atbara to Alexandria—any very rapid progress was out of the question. Colonel Macauley has explained that the distance from Berber to the sea will now be shortened by nearly 900 miles.

EFFECT ON TRADE.

"Fears have been occasionally expressed that the opening of this railway might do harm to Egypt, and it has therefore been urged that the resources of Egypt should not be employed in its construction. I am glad to observe that these complaints are gradually dying out. It cannot be too clearly understood that the construction of this railway will not divert any existing trade to any considerable extent. It will create a trade which, unless the railway were made, could never exist. For the rest, I may observe that the presence here to-day of several of the most distinguished members of the Egyptian Legislative Council is, in itself, a sufficient proof that the authorized representatives of the Egyptian people do not share the fears to which I have alluded. My own opinion on this subject has always been very clear, and has been frequently expressed. In the first place, I always regard with a certain amount of suspicion any argument based upon the necessity of keeping one locality—or perhaps in this case I should say a whole continent—in a backward condition, in order that some other locality should prosper. In the second place, more especially since the appearance of Sir William Garstin's epoch-making report, it has been demonstrated with mathematical precision that the material guarantee of Egypt is intimately bound up with that of the Sudan. It is the river Nile which connects them, and it is certain that any large works undertaken in the future to benefit Egypt must be constructed not in Egypt proper, but in the upper regions of the Nile Valley. This railway is, therefore, the first and preliminary step in the gradual execution of a large scheme for the construction of works of public utility. It is the main artery of communication which will open out the Sudan to the world. But before the country can gain the full advantages to be derived from this undertaking, further works must be constructed. Some, indeed, have already commenced. The port at which I am now speaking is springing into existence. Before many months have elapsed I hope that the railway from Kareima to Abuhamed will be opened, and will thus put the wealthy province of Dongola in direct communication with the sea. Irrigation works are about to be undertaken to utilize the waters of the Gash, and thus fertilize the plains in the neighbourhood of Kassala. Borings are about to be made with a view to the construction of a bridge over both the Blue and White Niles at Khartoum. Railway surveys are being under-

taken with the ultimate object of bringing Kassala into communication with the main line, or extending the railway up the left bank of the Blue Nile, and of enabling the gum of Kordofan to find a ready market by bringing El Obeid into direct communication with Omdurman.

"It is not to be supposed that all these works will be at once remunerative. Undertakings of this sort cannot possibly pay in the first few years of their existence, but that they will ultimately prove remunerative I have not the smallest doubt. I can, therefore, confidently recommend the taxpayers of Egypt to 'Trust on, and think to-morrow will repay.' I need hardly say that the measures to which I have alluded, and which only form the preliminary steps to the execution of Sir William Garstin's vast programme, will take years to accomplish. At my time of life I can only hope to stand on the top of an administrative Mount Pisgah. I can scarcely hope to enter the Promised Land. I wish, however, gentlemen, very strongly to impress upon you that the execution of this programme—and, I may add, both the general and local policy of the British Government in Egypt and the Sudan—does not in the least depend upon the individuals who have to carry it out. It will be found, I am well convinced, wholly independent of Ministerial changes in England, and of changes in the Executive on the spot. If I were to leave Egypt, which I have not the least intention of doing, so long as my health and strength endure—or if Sir Reginald Wingate were to leave the Sudan, and I trust a very long time will elapse before he does so—all that need be said would be, 'Il n'y a qu'un Anglais de moins.'"

After saying that the port and railway would be open on equal terms to the trade of the whole world, and referring to the possible evils of an introduction of drink, Lord Cromer added:—

"Under the authority which I have received from His Majesty King Edward the Seventh and His Highness the Khedive, I now declare the railway from Port Sudan to Berber open."

After Sir Rudolph Slatin had briefly explained to the large number of Omdehs, Sheikhs, and native notables present the effect which the line would have in improving trade, the inauguration ceremony was brought to an end by the bands playing the Royal and Khedival anthems.

Lord Cromer subsequently proceeded to Suakin.

The Secretary of the Egypt General Mission, Mr. J. Martin Cleaver, will (D.V.) be moving from Belfast to London early in April. His address will be 6, Randolph Road, Maiden Vale, London, N.W.

We earnestly trust that this step may lead to a greatly increased interest in the work of this Mission in Egypt among Christian friends in and around London, and in England generally. God seems to have given them a special sphere in the ports and villages of Egypt. The openings and possibilities before them are very wide. Will those on whose hearts God has laid Egypt rally round them?

In Upper Egypt.

CHEBIN-EL-KANATER,

February, 1906.

HAVING just returned from a tour among the villages of Upper Egypt, I have been asked to give readers of "Blessed be Egypt" some impressions of my trip.

My tour was undertaken primarily in connection with our native Magazine, "Beshair-es-Salem," but it also afforded me many opportunities of witnessing for our Lord and Master, Jesus Christ. On January 16th I started from Cairo in company with our Evangelist Isaac, a converted Moslem. Our first stopping place was Minyeh, the capital of the Province of the same name. It is a large and prosperous town, and gives one the impression that the people are too busy money making, to care about religion. The Christian element is strong. There are two Evangelical Churches, also Coptic, Roman Catholic, and Greek Churches in the town. Education is very much to the front. The Evangelical body have two schools with nearly 400 boys in them; and the Copts have also an excellent school of over 300 boys.

Here we were the guests of the Pastor of the Evangelical Church, who invited us to preach in his Church the two nights we were in the town. A goodly number assembled, and we had a time of blessing, God giving us liberty in proclaiming the Everlasting Gospel. It was a great joy here to meet with many of God's children, some of whom were witnessing to Moslems and Copts alike for Jesus Christ. The Minister of the Church told us of the stand he had taken in regard to the Sabbath. He refuses to admit into membership of the Church any who work on the Sabbath. Thus he bears a very clear testimony before the whole town to the necessity of keeping holy God's day. He told us of one man, a clerk in a lawyer's office, who was troubled about his having to work on Sundays, and asked his employers to allow him to work extra each of the remaining six days and be free on Sundays, or deduct from his wages the amount due for that day's work. To the first of these the employers agreed, and he worked on later than all the others each day so as to be free on Sunday to worship God. The employers became interested in a man who would do such a thing, and after testing him for some months in this way, they reduced the lengthened hours and increased his wages, saying they could trust such a man. I had a very interesting chat with this man myself, and found him to be a very bright Christian. I would ask your prayers for him in his many difficulties in witnessing for God. We moved from Minyeh to Abo Kerkas, where we reached three villages, and had many openings for the Gospel. In the Church in one place over 400 assembled, on a week-day evening, to hear the Word, and I never have had the privilege of preaching to a more attentive and inspiring congregation than was gathered there. Nearly all were poor fellahin who live by tilling the ground, yet many faces shone with a joy that spoke of an indwelling Saviour. I was here the guest of a man to whose influence the Church owes a great part of its success. On all hands I hear of the blessing this one man had been; he has learned to suffer for



ON THE BAHR YOUSEF.

Christ, for he was once imprisoned because he was partly the means of the conversion of some Moslems in the village. It does teach us anew of the power one life can be for God when fully yielded to Him. From Abou Kerkas we travelled west to the Bahr Yousuf to a village called Asment. Here the pastor is a Soudanese of the Dinkar tribe; he was brought as a slave to Egypt years ago, and sold to a Copt in Manharry. Here he was converted. He was then entirely uneducated, but his conversion was a matter not of theology but of spiritual experience. He had passed from the darkness of Islâm to the glorious light of Christ. So real was it, he spent great periods in prayer, and witnessed everywhere to Christ's power to save from sin. It was to me personally a great blessing to meet this man, and to see how the grace of God could take hold of an ignorant Moslem and transform his life until he became an example and a blessing to all. My work in Egypt is largely among the ignorant and uneducated, and the argument is often brought forward that when these people are educated they will be ready for the Gospel; but, no, they are ready *now*, for God's grace can enlighten the darkest soul. All we want is a mighty outpouring of God's Spirit and we will see miracles of grace among these people.

The Church in which this black preacher ministers is built entirely of reeds taken from the banks of the river; everything is very primitive, and untouched by Western civilization. We had a time of real blessing here; we seemed to specially feel God's presence in our midst. Our life among these people was a new experience to me; we slept on the floor on mattresses in a mud hut, and lived exactly as the natives, all eating out of the same dish, with our fingers; but I would not have missed it for anything.

Our next village was Hoor. Here we were the guests of the native pastor, a man who is literally burning out for God. A humbler one I have never met; yet a man who knows how to wrestle with God for souls. He has about eight Churches under him, and he has been largely the means of starting them all. Here I had the chance of preaching to two or three hundred people in his Church. I was greatly struck with the devotion of the people to their pastor; he is their ideal of all a pastor should be. Very reluctantly we left Hoor and made our way to Ethidem, and then to Samalout, and on to Kolussna and Maghagha. At the latter place I was the guest of a wealthy Copt, who cursed everything Protestant, everything English, and practically everything good. I felt God had led me to this man, but could not see at first why. In the evening after our arrival, a number of his friends gathered in his house, and we had a splendid opportunity of preaching the Gospel. God seemed to be speaking to the old Copt, for the next day his attitude was changed, and he introduced me to all the leading Copts of the town, with the result that we obtained in the course of an hour or so thirty-five new subscribers to our Magazine, the majority of whom would not have had anything to do with me had this Copt not himself gone with me; so again we praised God for *His* wonderful leading. It taught us to depend more, I think, upon the Spirit for guidance in the details of our work than we had hitherto done.

From Maghagha we moved on to Beni-Mazar, Fachen, and

Biba; in each of which we had openings for the Gospel. One of the main lessons this trip has taught me has been to look for God's guidance in the minutest details of one's work. I entered a town of 10,000 people one day; there was one man in that town who could help me to do what I wanted; I did not know his name, nor had I ever seen him; he did not know me, nor that I was in the town, but we had a few minutes' prayer for guidance, then went up to a man and began talking to him. He said, wait a minute, I will bring a man who will help you, and in a short time returned with the very man we wanted. The whole thing took less than a quarter of an hour. We might have spent hours searching for this man, but our Father knew and guided. This is but one of many cases in which we saw clearly God's hand planning and arranging for us.

Another thing that was brought very forcibly home to me was the enormous opportunity the Evangelical Native Church of Egypt has. Its organization is, I believe, as good as could be—its preachers are thoroughly trained and efficient. But one thing is needed—a mighty baptism of God's Spirit upon all for service; when this takes place we will see the biggest revival this land has ever known. Why should it not take place? And why not now? Will you pray as never before for the power of the Holy Ghost upon all God's children in this land. "He is faithful that has promised He will do it."

I am, your brother in Christ,

W. WILSON CASH.

Israel in Egypt.

III.

JOSEPH IN POTIPHERA'S HOUSE.

(Genesis xxxix.)

THE EGYPT OF JOSEPH, 1738-1587 B.C. (?).¹

WE have seen in a former chapter that it was during Dynasties XIII.—XVII., *i.e.*, 2565—1587 B.C., the Hyksôs rule was established, and lasted for 511 years, *i.e.*, 2098—1587 B.C. The events of Joseph's life are most probably to be placed in Dynasty XVII., *i.e.*, 1738—1587 B.C. This Seventeenth Dynasty witnessed the gradual weakening of the Hyksôs power until the shepherd-kings were finally expelled by an Egyptian power which had slowly been gaining independence at Thebes, and had been pushing its way northward. From 1620 B.C. to 1587 B.C. was a time of conflict and rebellion. The Dynasty from which Aahmes—the conqueror of the Hyksôs Kings—was descended, appears to have been derived from a part of the royal Egyptian line which had fled to the south to escape the Hyksôs oppression.

As the Hyksôs power decayed, the Theban power grew, became independent, fought its way southward, and, under the

¹ It must be remembered that *accurate* chronology for Egypt before 700 B.C. is almost impossible. The dates are approximate and show sequence of events.

brave and active Aahmes, finally expelled the foreigners from Egypt, chasing them into Palestine. The Hyksôs Capital in the Delta, Avaris or Tanis (Zoan), was seized, and by 1582 B.C. the independence of the Egyptians was established. Manetho,¹ and the Papyrus known as *Salliar II.*² give particulars of this struggle. The most notable king of the Seventeenth Dynasty was Seqenenra III., 1610—1597 B.C. His mummy, preserved in the Cairo Museum (Room P. 1174), was found (1881) at Deir-el-Bahri. The mummy shows that the king was killed on the battle-field, for the head is cut and battered with dagger and axe. The king was tall and slight, of the Berber type, and had fine and long black hair. His queen, Aah-hotep, was one of Egypt's greatest queens, and along with her still more famous daughter, Nefertari, was revered for many ages. She lived for many years, and must have witnessed the whole struggle for independence in Egypt. In her beautifully-gilded coffin, which was discovered at Thebes in 1860, large quantities of her exquisite jewellery, a scarab and chain bearing the name of her son Aahmes, and an inlaid axe and dagger were found. Besides personal ornaments, inscribed with the name of the valiant Aahmes, a boat of solid gold with twelve silver rowers, and a silver one with ten rowers, and bronze axes, many of which objects bore the name of her eldest son Kames, were also found in the queen's coffin. These ornaments show the very high degree of excellence attained by Egyptian jewellers. In no other part of the ancient world do we find a greater variety of design, or more elegant workmanship.

As for the religion of the Hyksôs, they are said to have worshipped their own war-god, but they do not seem to have forced this cult upon the Egyptians. In every other respect they soon became Egyptianised, and so assimilated Egyptian civilisation, that the remains of their work are indistinguishable from that of native kings. For further information about these foreigners read Josephus "against Apion," Bk. i. 14.

JOSEPH OVER POTIPHERA'S ³ HOUSE.

(Chapter xxxix. 1-6.)

"He sent a man before them, even Joseph, who was sold for a servant" (Psalm cv. 17).

The Psalmist is telling of God's providential guidance of the patriarchs in their migrations "when they went from one nation to another." Before the famine came, which led to Jacob going down to Egypt, God sent Joseph to prepare the way. So Joseph himself says, "God sent me before you to preserve life" (*Genesis* xlv. 5). Joseph was seventeen when he was sold into Egypt, and thirty "when he stood before Pharaoh" (*Genesis* xli. 46). These thirteen years were spent in Potiphera's house and in the royal prison. Potiphera, the Egyptian, to whom the Ishmaelites had sold Joseph, finding him trustworthy, placed him in charge of his property and household so that "with him he knew not ought, save the bread that he did eat," which, on account of religious scruples could not be entrusted to a foreigner (*Genesis* xliii. 32). The monuments show that large Egyptian households were

¹ Egyptian priest, Century III. B.C. ² In British Museum. Date XIX. Dynasty.

³ Potiphar is generally regarded as a Hebrew abbreviation of *Potiphera* an Egyptian word Pa tu-pa-Ra, which means "He whom Ra (the sun-god) gave." He is described in the Hebrew text as *Sâris*, a court-official. At present the name Potiphar or Potiphera is not known to appear on ancient records before dynasty xxii., i.e., 950 B.C. It is frequently met with in dynasty xxvi., i.e., 664-525 B.C.

organized, with superintendents of their different departments, and the "superintendent of the house" is often mentioned. Under Joseph's administration "the blessing of the Lord" was upon "all that he had in the house, and in the field."

JOSEPH AND HIS MASTER'S WIFE.¹

(Verses 7-19.)

The Greek historians, Herodotus and Diodorus, give a lamentable picture of the wickedness of Egyptian women. Potiphera's wife tempts Joseph, "who was comely and well favoured," and makes proposals from which he can escape only by flight. She then falsely accuses him to his master. Had Potiphera believed his wife to be entirely guiltless, Joseph would most probably have been put to death at once. He is, however, put into the prison "where the king's prisoners were bound," and the narrative does not hint that he was severely treated.

This narrative (vv. 7-19) receives most curious illustration from one of the tales most popular among the Egyptians, which has fortunately descended to this day, and to which reference has already been made, viz., "*The Tale of the Two Brothers*," preserved in the d'Orbiney Papyrus,² and translated in Petrie's *Egyptian Tales*, 1895. The tale is really an Egyptian romance of the Eighteenth Dynasty, and the author draws freely upon older folklore and literature. It is noteworthy that this tale should have been written in the age of the Exodus, or thereabouts—the very age to which the composition of the Book of Genesis, according to tradition, is referred.

JOSEPH IN PRISON.

(Verses 20-23.)

"Whose feet they hurt with fetters: he was laid in iron" (Psalm cv. 18, A. V.)

The verse is a poetical description of Joseph's imprisonment. The Hebrew of the second half of the verse literally means "into iron entered his soul"; this denotes how keenly Joseph's sensitive personality ("soul") felt the degradation and suffering of his unjust imprisonment. Coverdale (1535 A.D.) rendered "*the yron pearsed his herte*."

Joseph was cast into the royal or state prison. The name for the "prison" is probably a Hebraized form of a purely Egyptian word, meaning the "house of the round tower," i.e., a citadel or fortress tower. Dr. Ebers identifies this "fortress prison" with that at Memphis, mentioned in inscriptions as the "White Wall." The word denotes not so much a prison, in the usual sense of the word, but a sort of fortified palace with court and garden surrounded by high walls. Within the walls the prisoners would have their liberty. From *Genesis* xl. 3 the prison appears to have been part of the house of the "captain of the guard." Royal or State prisoners were often placed in custody in the charge of nobles or important officials. It seems to have been part of the duty of the captain of the guard, who

¹ In ancient Egypt the "wife" enjoyed as much liberty as our women, as is shown by this narrative as well as by ancient records. Veiling the face was apparently unknown. Polygamy was permitted but occurred very rarely. Adultery was followed by capital punishment for both offenders. It seems clear therefore that Potiphera did not wholly believe what his wife said.

² In the British Museum.

was probably, as we have seen in *Chapter ii.*, superintendent of the royal kitchen, to also take charge of the State prisoners. The same favour and blessing which had attended Joseph when a servant of Potiphera followed him in the prison, of which the keeper gave him the entire charge.

TEACHING OF THE NARRATIVE.

1. Faithfulness and loyalty to father, master, and king, mark Joseph's life. He is a true son and a true servant, and thus wins the esteem of all right-minded people with whom he has to do. The Lord was with him as a slave in Potiphera's house, and when in prison (*Genesis xxxix. 2, 21, 23*). This was the reward for his fidelity. "The Lord preserveth the faithful." God never forsakes a man unless He is first forsaken by him. A man is of consequence in the world as soon as it is known that he can be relied upon, no matter where his lot be cast.

2. For a young Hebrew lad of seventeen or eighteen years of age, who had been brought up simply in Palestine, life in the house of a State official in Egypt must have been a life of great temptation. Loneliness, loss of outward safeguards, want of home associations, being amid a people of strange religion and language, imprisonment on a false accusation—what a trial, what a temptation to despair and sink into the slough of carelessness, godlessness, and evil living. But all through Joseph has a living sense of dependence upon God, and of his duty to Him (*xxxix. 9; xli. 16; i. 24*). Joseph's weapon of defence against the special temptation which assailed him in his master's house was flight. A gracious providence has made victory over such temptations depend on fear and flight. Joseph fled as one escaping for his life.

3. "How can I do this great wickedness and sin *against God?*" It reminds one of David's confession in the fifty-first Psalm, "Against Thee, Thee only have I sinned, and done this evil in Thy sight." All sin, even that by which man is grievously injured, is, in its ultimate nature sin against God, a breach of His Holy Law. How can I thus sin, not only against my master, my mistress, myself, my own body and soul, but *against God?* This was, after all, the worst part of the sin. Conscious that God was with him, Joseph can think of nothing else but His Presence forgotten, His Holiness outraged, and His Love scorned. "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ" (*i Corinthians viii. 12*). "All sin aims at deicide, and tends to the extinction of all being" (Dr. John Duncan).

4. Jesus, like Joseph, "took the form of a slave" (*Philippians ii. 7*), suffered on a false accusation (*Matthew xxvi. 60, 61*), and was "numbered with transgressors," and in distress was resigned and never murmured (*i Peter ii. 23*). Joseph in prison with the two servants of Pharaoh was a type of our Lord suffering between two malefactors. Of Joseph's two fellow prisoners one was restored to favour. So with one of the two robbers on their crosses.

ALGERNON WARD,

(*Chaplain of St. Mark's, with All Saints'
Ramleh, Alexandria.*)

"And thou shalt be Called by a New Name."

ISAIAH LXII. 2.

WHEN Achmed Seyyid was baptized he took as his new name Mekhiel Abd-el-Messieh, which means Michael the Servant of Christ.

His heart and soul were overflowing with joy after entering into his new life and taking his new name, yet he was made to suffer affliction because of his wife and children, whom he had hoped to take with him into Christianity. At the beginning his wife had expressed a desire to go with him; then her relations began to interfere, and succeeded in sowing seeds of dissension between husband and wife. It ended up by their taking her and her children away from him on the plea that he was abusing them, and altogether giving him a very bad name in the community. But he was a man of no ordinary stamp of character, being humble, meek, and strong in faith. It seemed as though this affliction was brought upon him to test the steadfastness of his faith. He never ceased to pray that his wife would come back to him of her own accord, and that they would be a united family in Christ Jesus.

She could not be happy away from him. In fact, being away from him only deepened in her simple mind the faint desire she had had to become a Christian. She saw what it meant to live without Christ, having before her a practical demonstration in her father's house, where lying, reviling, evil speaking, and all sorts of wickedness were indulged in without a qualm of conscience, which made her remember the straightforwardness and uprightness of the man whom she loved as her husband, but whom her relations cursed and reviled as an "infidel Christian dog." She determined to go back to him, and told her relatives so. "Then you are as one dead to us," they said, "and we will never see your face again. Lo, we will mourn and wail for you, as though you had died." With that they gave the heart-rending shriek they always give as soon as the spirit departs from the body. But all their shrieks and crying and wailing availed as nothing. She took her little bundle of clothes tied up in a handkerchief, and went back to her husband, who received her with open arms, and rejoiced with joy unspeakable because his prayer was answered.

He took immediate steps to put his wife under the care of a Biblewoman, who would give her regular and systematic instruction in the Bible, and to put his children in the Mission School. This necessitated his leaving the farm where he was employed and moving into town, thus adding to himself the burden of going backwards and forwards a considerable distance, to and from his work.

In the course of two years his wife was considered well enough along to intelligently accept salvation openly, so he took steps to present her and their children for baptism. In the meantime the minister, at whose hands he himself had received baptism, had removed to Alexandria, and it was Michael's desire that his whole family should be baptized by the same man, whom he dearly loved because he had been the one to lead him along the way of Salvation. In accordance with this desire he pre-

sented the matter to the session of the Alexandria congregation, and on a certain Sabbath in October, after the morning service, he led his wife and three children to the front to receive baptism.

A great many of us shed tears of joy that day, as we witnessed the scene of a whole family openly confessing Christ, and as we saw the look of spiritual gladness on the face of the husband and father when he took upon himself the vows to train up his children for Christ.

When the wife and children took their new names, there was a ripple of excitement over the large audience to hear what they would be. Rebecca was the wife's new name, while John, Moses, and Rose were the new names of the three children. The father explained to me afterwards that Moses did not have his name changed, for he was only two years old, being born after his father had accepted Christianity, so he had given him a suitable name from the beginning.

In addition to the baptism of Michael's wife and children that day, there was baptized a young Mohammedan, a sometime student of the Mohammedan University "el-Azhar," in Cairo, who has for several years been teaching in the Mission School for boys in Alexandria.

The baptism of these former Mohammedans had a wonderful effect on the large congregation who witnessed it. After the Benediction many rushed forward, both men and women, to greet the new converts. As Sitt Rebecca went down the aisle on the women's side, many of the women took her in their arms and kissed her, first on the one cheek, then on the other, in the true Oriental effusive style, but we knew it expressed their joy and thanksgiving because a new born soul into the heavenly Kingdom had openly confessed Christ.

Let us continue to pray for the Mohammedans who have lately confessed Christ, that they may live up unto Him in all things.

MINNEHAHA FINNEY,
American Mission,
Alexandria, Egypt.

Miss Taylor, of Beyrout.

" I HAVE gone through the glorious contest; I have run the race; I have guarded the faith. From this time onward there is reserved for me the crown of righteousness which the Lord, the righteous Judge will award me at that day, and not only to me, but also to all who love the thought of His Appearing." (1 Tim. iv. 7, 8.)

If ever words of Paul fitted the lips of earthly saint, these words fitted the lips of our dear old Syrian mother, Miss Taylor, who fell asleep in Beyrout on the 6th of January last. What a brave warrior of God she was! A very great heart in the fight—valiant for the truth, and loving indeed the thought of His Appearing. What that soul standing almost alone, how often very much alone and lonely God knows, has accomplished for His cause and Kingdom during those forty years of ceaseless labour, fills one's heart with wonder and praise.

Who can tell of the struggles of the early days of her work in Syria, the disappointments, the petty persecutions, the hard times, all that went to make up the refining fire from which God brought out an instrument of gold for His work. What love, what tact, what a passion for souls, what faith in God, what a wonderful influence with these Moslems and Druses, and Syrians, what a happy way with the children, what a fund of sympathy for all in trouble, what a big heart that burst through all per-



J. GORDON LOGAN.

W. BRADLEY.

MISS TAYLOR.

ELIAS H. THOMPSON.

J. MARTIN CLEAVER.

T. E. SWAN.

MISS TAYLOR WITH SOME OF THE EGYPT MISSION BAND, 1898.

sonal limitations in its interest in the Kingdom of God. Do you wonder that her fellow-missionaries loved her, and that everywhere throughout Syria, and Egypt, and farther afield in the crowded cities of America, scores of men and women rise up to call her blessed.

The first meeting of the Egypt Mission Band with Miss Taylor was in 1898, at a conference of Missionaries at Brumana. Five of these went over to it. They were fresh out, full of fire,

and with none of the East in them. God gave them liberty and blessing, and they soon came in contact with her. She gave a paper at the conference, telling how her work in Beyrout commenced, in 1867, by the teaching of a few girls the Arabic alphabet as they sat on a mat in the open-air under some mulberry trees. This small beginning had grown into a large boarding school for Moslem and Druse girls with some seventy pupils, branch day schools, meeting for Moslem men and women, and a clinic attended by crowds of poor Moslems. And by God's favour and grace, and the abundant help of His Holy Spirit, and the love of Jesus Christ poured into our hearts, His word has been used to lead many to know Jesus Christ and receive Him as their Saviour. *I will only add that my motive in living in Syria, so far as I know my own heart, is that this people may know Jesus Christ and Him Crucified.* And for any success in the work all the glory is due to Him, Who hath promised that no word of His shall fall to the ground." So the paper ended, and you have Miss Taylor in every line of these concluding sentences.

At her earnest request the Mission Band held a fortnight's Mission in her school in Beyrout before returning to Egypt. Of this Mission she writes: "Our hall was filled every evening, and an awe came over the meeting as we were asked to bow our heads and have a talk with God. I have no power with my pen to describe how these men led many souls as trophies to the feet of Jesus. It was no outside Christ they preached, but an indwelling Christ, a Christ Who could make our hearts large and fill them with His Holy Spirit, and give us all grace to become wholly for Jesus. Friday and Saturday were crowning days. The hall was packed, and many gave testimony as to how they gave themselves to the Lord. The hearty singing sent us right into Heaven. Such meetings have never been held in Beyrout since it was a city! How can I praise God enough? I have been looking for this great blessing for years; but my longing soul is not quite satisfied. I want Beyrout brought under the power of the Gospel. God is good!" And there you have Miss Taylor again. Oh, the fire! The Holy Ghost energy and zeal! The determination to get souls blessed. He was a dead dry stick indeed who did not catch something of the gladness, the joy, the power of it.

Seven years later, and one would have supposed that this dear old saint of nearly fourscore, suffering from much infirmity, and worn out by forty years of toil, would have had some idea of retiring from the fray and enjoying a well-earned rest; but no! that was the last thought that would ever have entered Miss Taylor's mind. A short time before her home-call she writes: "*We are looking for a wave of blessing among the Moslems, only God can break the bands of iron that have bound them so long to the devil. In the meantime I must rest my soul in patience, as there is a watch set at our gate to see who enters; but we must look to the Bible to do its own work, and God alone can take away the fear of man which is the great snare.*"

How she puts some of us to shame; a pin-prick or a back-ache are enough to make us cry off and molly-cuddle ourselves. May God give us the warrior-spirit that possessed her, the spirit of holy aggressiveness that sticks at it to the end, and presses

the battle up to the gates of the enemy. There is a sad lack in these days of a spiritual "Death or Glory" regiment.

"Will you help me to keep before the Lord that at my removal there may be someone to take my place? I leave it altogether in His Hands, when He comes He will make all things straight. Man, when are you coming over to see your old affectionate Syrian mother?"

Alas! we shall never see her dear face again in the beautiful school-house on the hill, never have her living hug of welcome, never walk with her in the garden and talk about Jesus, never again see her surrounded by her little ones, beating time to the singing or telling them, as she only could, "the old, old story."

"Our beloved friend," writes Miss Turner, her faithful helper, "was taken ill on the 7th of December, and a few days after she got pleurisy, then plural pneumonia. The doctor gave us very little hope of her recovery. She was so bright, thinking of the others all through her illness. Many times she spoke of things she would like done, and was at rest about everything. God gave her many precious thoughts, her mind was stayed on Him, and she was kept in perfect peace. He gave His beloved servant 'songs in the night,' and was Himself very present helping her to bear the suffering and weakness. On the afternoon of the 6th of January she got very restless. We did all we could for her. Once we heard her say very softly, 'Jesus, give me Thy strength.' The last words we understood from her lips were, '*Washed in the Blood of the Lamb.*' After that speech became indistinct for a few moments only, then there was just a relaxing of her hold on life. There was no struggle, no distress, but just a quiet peace came over the poor worn-out frame, and she was at rest for ever. On Sunday morning all trace of weariness had left her face, and she looked so peaceful.

"Hundreds came to take a last look at her they had loved so well. What a life of devotion and service hers has been! The funeral did not take place till Monday afternoon, and until then the house was thronged with visitors. Our Moslem friends mourned with us in silence; it was most touching to see them, and to have them respect our wishes for quietness. Crowds of people attended the funeral, of all sects. Dr. Jessup conducted the service at the Church in Arabic, and Dr. Mackie took the English. The coffin was carried by friends from the house to the hearse, many followed walking, and then it was carried from the Church to the grave-yard behind the Church; and there we left the remains of our dear, dear friend. It was hard to come back to the empty house. Oh, what a blank in our hearts! Hundreds mourn her loss here to-day in Syria."

The tired, faithful worker has gone home to receive her glorious reward. Her work remains as a legacy to the Church of God. How she longed and prayed and laboured that it might not suffer in any way through her removal. Will you think sometimes in prayer of the St. George's Moslem and Druse School in Beyrout, and uphold the dear sisters on whom the responsibility of carrying it on now falls?

J. GORDON LOGAN.

With the Blind in the Holy Land.

VISITS TO THE HOME AND SCHOOL FOR BLIND
GIRLS AT JERUSALEM,

And talks with Miss M. J. LOVELL,

BY

THE REVEREND A. A. COOPER, M.A.,

BRITISH AND FOREIGN BIBLE SOCIETY, EGYPT.

A FEW months ago M. Loubet, President of the French Republic, visited the Deaf and Dumb Institution at Montelimar, and was much impressed by the manner in which pupils, who before training had been quite dumb, delivered addresses of welcome. Before leaving, the President decorated the Lady Superior of the establishment with the Cross of the Legion of Honour, saying, "It is always a meritorious task to do good, and the more so when the good is done to those ill-served by Fortune and Nature."

Miss M. J. Lovell, founder and principal of the Home and School for Blind Girls at Jerusalem, is one deserving to be included in the world's Legion of Honour; so unselfish and so meritorious has been her ministry to children of an alien race ill-served by Fortune and Nature. Most English women would consider the care of a family of ten beyond the powers of any single woman. To clothe, to feed, to train such a household, and to maintain them in rooms perfectly neat and spotlessly clean would be thought a triumph of patient endurance in one's own country. But what can be said of sufficient praise and commendation of a delicate woman who, in a strange land, is mother to a family of ten helpless blind girls, who supports unaided the whole care of such a household, who cooks and serves the meals for her family, who with but casual help keeps the dwelling in perfect order, and finally adds to such exacting domestic duties the education and training of her blind family, and further has written in an alphabet of her own contrivance a small library of books for the use of her pupils?

It was the privilege of the writer recently to pay several visits to Miss Lovell's Home and School. The longer I stayed the more I was impressed with the heaviness of the burden so cheerfully and even joyously borne by this solitary worker, and by the greatness of the work she has been enabled, with the blessing of God, to accomplish. A few notes of my talks with Miss Lovell, and some impressions of her work, will I trust be of interest to the readers of this magazine, and may serve to excite wider interest in a work that deserves more general recognition and support than it has hitherto claimed.

"How did you first become interested in work for the Blind?" I asked.

"In 1879 I had gone as a missionary to South Africa; but being compelled to return to England a few months later in ill-health, I took up home mission work, and very shortly found myself, in 1881, in the Preparatory School for the Blind at

Kilburn. Here I took charge of the educational department, and though I had come a stranger to work among the blind, I soon became familiar with the English Braille System, and became so wedded to this form of service that in spite of all its difficulties I could not give it up. At Kilburn I remained nine-and-a-half years. Then in 1890 I was led to start a small Convalescent and Holiday Home for the Blind at St. Leonards, trusting God for daily bread, but all the time my longing was to go abroad again, especially for the purpose of assisting the blind who in other lands had fewer privileges than those in England."

"And how were you led to Palestine?"

"About the year 1892, if I remember rightly, a Syrian who had invented a Braille alphabet for the Arabic language visited England, anxious to have his alphabet recognized. I met him, saw for the first time an Arabic Braille alphabet, and was invited to Syria. Thereupon I set myself to acquire the Arabic language. Three months later, encouraged by the same kind and generous friends who had assisted me at St. Leonards, I left England for Mount Lebanon. Here I wrote St. Mark in the Braille Arabic alphabet invented by Mr. Zeitoun, but finding that the system gained no recognition in England, I immediately discarded it."

"I suppose this venture led you to consider the possibility of some other system, Miss Lovell?"

"Yes, I was already thoroughly familiar with the English Braille, and I had now acquired a certain knowledge of Arabic. I hit upon the plan of adapting to Arabic the English Braille, reversed, and my alphabet was immediately approved by the British and Foreign Blind Association. Then in 1897 I visited Jerusalem for the first time, and found that Pastor Schneller, of the German Orphanage, was working on a Braille system of his own. He readily agreed to adopt my alphabet, and ever since Pastor Schneller and his son have heartily co-operated with me. A few years later Mr. Gardner, Principal of the Institution for the Blind at Cairo, came to see me at Jerusalem, and we discussed the system on which I had now been writing and teaching for some years. It seemed very desirable that in Egypt also the same alphabet should be in use, so that, as a literature grew up for the blind, it would come to be current amongst all Arabic speaking peoples. Very amicably we arranged a compromise; on my part I readily agreed to make a change in the vowel signs, whereupon Mr. Gardner adopted my alphabet for his Institution and for use in the Press which has since been established in Cairo."

"So that the alphabet you arranged has now gained general recognition?"

"Yes; that is the case. In 1899 the British and Foreign Blind Association adopted my system of Arabic Braille writing, and have ever since given me every encouragement and assistance by supplying me with writing frames and embossing portions of Scripture for use in my School. The British and Foreign Bible Society also has printed a Gospel and several portions in the alphabet, and there is now every likelihood that the system, which is found to be very simple and easily acquired by pupils, both in Jerusalem and in Cairo, will prove permanent."

"What books have you yourself written, Miss Lovell?"

"In odd moments, and often in intervals of fever, I have

managed to write a number of small volumes—such as the Gospels of St. Mark and St. Luke, the Acts of the Apostles in two volumes, a volume of Arabic Hymns. And, speaking of hymns, it is a great joy to my blind girls to sing; one reads to another, they quickly pick up the tune, and in this way they now know about one hundred hymns. In addition, I wrote a volume known in English as the "Angels' Christmas"; some Stories from the German through an Arabic translation; some of the Special Service Mission Leaflets, and many small portions or chapters of Scripture such as the first three chapters of Genesis and the Ten Commandments, a few of the well-known shorter Psalms, the 53rd chapter of Isaiah, and the Sermon on the Mount. Some of these books had to be written twice over. St. Luke and the Acts are long books and tedious to write, and of course a single copy is not much for a class of ten girls."

"Will you tell me something of the routine of your Home—how your days are spent here?"

"In summer we rise at five o'clock, in winter at six, and immediately I have prayers with the girls. Then breakfast has to be prepared, and served to them. The morning passes in domestic affairs, for I have no resident servant, and no resident helper. A woman comes to help for a few hours daily after breakfast. We have dinner at 12 o'clock, which in the meantime I have cooked, and now serve to the girls. Often I do not myself sit down till one or two o'clock, and I seldom have leisure to sit down and eat with them. In the afternoon I have a short quiet time for private reading and prayer. Thereafter I write my letters, and hear the girls' English lessons."

"And when does your busy day close, Miss Lovell?"

"Well, supper comes on at 5-30, which I have again cooked and serve with my own hands. After supper, prayers; and the girls retire early."

"Do you find the girls of much help in the Home?"

"Certainly I do. These simple blind Syrian girls are with training more helpful in this house service than their blind sisters in England. Two of my elder girls do the whole washing of the household with the help of a woman, and all the girls are taught to dust, to scrub the floors, to carry the water to the bedrooms, and are trained in every way to be helpful."

Here I interjected a remark that when I first knocked at the outer door of the Home, to my surprise it was opened by a blind girl, who quickly led me through the garden into the house and up the stairs without any apparent hesitation or difficulty.

We continued.

"And what about school? What hours do you keep?"

"Our school hours are from 9 to 12, and 1-30 to 4 o'clock. The younger girls are taught by the older ones, and one of my first pupils comes every morning to assist, receiving a little pay in return, which is her only support."

"Do the girls play, and do they seem to enter into games with zest?"

"Oh, the girls enjoy play very much, and especially playing with dolls. Only a week or two ago they had a Dolls' House made for them, which is a great delight. You would be surprised to see how the younger ones run and jump and play, and like other children simply cannot be still. It is quite different

however with older girls, who have not been taught and trained when quite young. They will sit still by the hour, even from morning to night, showing no desire to move about."

"I suppose you feel that much more can be made of young pupils?"

"The blind must be taken when young and trained to usefulness, for it is a well-known fact that if taken older they are almost unmanageable. It is impossible to move them out of old groves. They feel no stimulus to get about and do for themselves. Hence it is observed in England that the vitality of the blind is less than that of the seeing, which again encourages their immobility and inertia. I regard the work in this country as a pioneer effort in the sense that I train my girls to regard themselves as *seeing*. I teach them to help themselves and to think themselves *capable* of serving themselves, and endeavour in every way not to prevent sympathy from disabling them."

"You have ten girls living with you?"

"Yes, and I help about six who live in their own homes. Their ages are from seven to twenty-five. I began here with two, one of whom I rescued from a home where her mother lay dead. She has given me much trouble, but there is no other corner for her, and so I keep her here."

"Where do the girls come from?"

"One is from Damascus, one from Gaza, three from Bethlehem, three are from Jaffa, one was born in an outlying Mohammedan village, and only one belongs to Jerusalem."

"Is the work known in England?"

"I owe a great deal to some kind and generous friends, and to visitors passing through Jerusalem. You will notice that a number of contributions come from America. These I owe to the kind interest of a tourist, who was pleased to express his great appreciation of the work."

"And what is your special wish and desire for the future of your work, Miss Lovell?"

"I long to be able to extend the work by specially training some of the girls for future usefulness. One of my great troubles is that there is no outlet for them as they grow to years; but I am hopeful that the most suitable among them may find employment as Biblewomen. To help others to help the blind has been and is my great desire, especially to be able to devote myself more fully to the preparation of literature in the Arabic Braille. But I have been kept doing everything for a family of ten girls, and, though I long to do otherwise, I have just felt that this is God's way of using me."

The writer should add that Miss Lovell was one of the witnesses called before the Royal Commission on the Blind in 1885, and that recently when a Braille alphabet for Hebrew was being devised, it was submitted to Miss Lovell for examination and approval, and bears her signature.

There are many ways in which assistance can be rendered to this deserving work. An individual, or Church, or class might undertake the complete maintenance of a blind girl at the Home; another might bear the cost of a resident servant; to guarantee the rent of the house is an opportunity for others; and surely many of Miss Lovell's country-women will give regularly and give liberally for the general support of a singularly deserving and excellently managed effort.

Subscriptions and donations may be sent to the following from any of whom full information may be obtained:—

Miss Lovell, c/o H.B.M. Consul, Jerusalem.

Mr. F. A. J. Burns, 238, Sherrard Road, Manor Park, London, E.

Rev. D. M. Stearns, 167, West Cheltenham Avenue, Germantown, Philadelphia, U.S.A.

Rev. Alfred A. Cooper, M.A., British and Foreign Bible Society, Alexandria, Egypt.

American Mission Theological Seminary, Cairo, Egypt.

THE importance of training a native ministry was deeply felt by the missionaries, and in the year 1863 it was decided, by the Presbytery of Egypt, to begin this part of their work. For many years the Seminary had no fixed location, so that instruction was given in Assiut, Cairo, Ramleh, and the Nile boat, according to the exigencies of the missionaries and their work from year to year. For about twenty years the Seminary has had a permanent location in Cairo, where rooms were built for it. At first the students were irregular, and deficient in their literary attainments. The curriculum was then tentative and incomplete. In 1875 a full course of subjects was adopted, which is substantially that followed at present, viz., Systematic and Pastoral Theology, Church History and Government, Hermenutics, and Homiletics, Hebrew and Old Testament Exegesis. The Rev. A. Watson gives instruction in Systematic Theology and New Testament Exegesis, Rev. W. Harvey in Church History, Pastoral Theology, Hermenutics and Homiletics, and Rev. J. Kruidenier in Hebrew and Old Testament Exegesis.

In order to enter the Seminary students are required to complete the study of the subjects according to the programme of the Assiut College, or their equivalent, and also be recommended by their respective presbyteries, after examination, as to their desire and object in preparing for the work of the Ministry.

While attending the classes the students have practical training by conducting meetings in the city and suburbs, and during the vacation of five months they are employed in Evangelistic work in the towns and villages; and thus their services are utilized, while they gain valuable experience. This plan of combining practical training with instruction in the subjects of the course has proved satisfactory, after the trial of nearly forty years.

Sixty-five students have been graduated from the Seminary; of these forty are now pastors, thirteen licentiates, three released from the ministry, four left the service, and five have died. This year there are four young men in the first year class, five in the second, and ten in the third. As the training of a Native Ministry is one of the most important agencies of the Mission, it calls for the prayers of God's people, that the teachers and pupils may be filled with the spirit and power, so that this institution may become year after year a means of blessing to the Church and people of Egypt.

Cairo, February 28th, 1906.

WM. HARVEY.

Sketches of Native Life in Alexandria.

THE tourists who visit Egypt in winter time, staying only for a few months, and luxuriating in the finest of hotels, can, it seems to me, know little or nothing of the real life of the people of the land, the life that lies under the surface, and to which the brightness and the sunshine do not penetrate. There is a wonderful charm in that same sunshine. Just as at home an old brown tree stump may become an object of interest and beauty when the sun's rays light it up, and reveal shades and tones of colour that we had not dreamt of seeing there, so the sun in Egypt has the same transforming power. I have sometimes tried to fancy what the native quarter of Alexandria would be like under leaden skies and drizzling rain, and I cannot well imagine anything more dreary than the picture I have conjured up. There is such an unfinished look about this quarter, and how can it be otherwise when one considers the way in which the houses are built? Here is a man who has made a little money; he determines to invest it in property, acquires a piece of land, gets together some stones, and begins to build. Perhaps his money gives out before he has much more than the foundation laid, then he stops, and waits till he has made some more money, and then begins to build again where he left off. By and bye the first storey is completed, then another follows, perhaps one room at a time. On the flat roof a wooden room may be added, or one made of mats—in a sheltered corner I have even seen a small tent fixed up, and on the roof of the house next ours a sheep was kept for a long time, then a funny little jet black goat, quite a number of dogs, and some fowls. The general effect is irregular, untidy, and unfinished; but that wonderful sunshine envelops it all, the blue sky smiles down upon it, and we are conscious that it is picturesque. See, in this narrow street, with the Arabs jostling one another, we have a little shade, but there, at the end of the street, is a mosque, which catches the light and stands out white and dazzling. A few men are going in to pray, leaving their shoes at the little low railing across the doorway. The red and white turbans of the Sheikhs, and their flowing robes, and the red tarbooshes (fez) of the Effendis and more ordinary natives contrast pleasingly with the blue of the workman's dress. There, too, to complete the picture, is a barrow heaped with "Yusef Effendi" and other oranges, of a depth and brilliancy of yellow that could hardly be equalled anywhere, far less surpassed, and one stands for a minute in a friendly doorway to drink in the beauty of the scene, and to enjoy to the full the richness of its varied colouring. And now, even as one watches, a mysterious change seems to come over everything—it is the sun once more that works this fresh transformation as it leaves us—this miracle of light and beauty and wonder. Ah, who that has watched it can ever forget an Egyptian sunset, who can describe it! The depth and intensity of its atmosphere, with glowing shades of purple and gold and rosy pink, and those colours reflected again from the mosques and houses around, making the whole for the time being like a scene in fairyland. But with all its beauty, the glory of the sunset quickly fades, and one hurries on with a little shiver, remembering that while wonderfully lovely, it is a fever-laden hour. Shadows quickly gather, the stars begin to peep out, and the bats swoop around me as I hurry homewards, and somehow, in spite

of all the brightness and beauty that I have seen and enjoyed, I am sad. Through all the gay scene the black-robed figures of the veiled women—picturesque enough perhaps as a contrast with the rest—remind me of the darkness that few realize, the darkness of



REBELLIOUS AGAINST HER FATE.

A FELLAH GIRL.

an Egyptian woman's life. My reader, if you have ever been amongst the number of those who think that Mohammedanism is "good enough" for these Eastern nations, as so many tell us, and that we should not try to "force Christianity down their throats," I would not

seek to argue with you, or to dispute the point, but I would say to you "Come and see"—enter in thought, if not in person, with me to the dwellings of these women, and learn that down-trodden, degraded, ignorant and helpless as they are, they need a living Saviour and Friend, and not a dead prophet to satisfy their hearts. No, Moham-medanism is not "good enough"—if you think it is, surely you yourself cannot yet have met heart to heart with the living Christ.

* * * * *

If the sunset is beautiful in Egypt, I think the summer nights have an equal charm for me. The sky is not black and dark like our sky at home, it is a beautiful deep blue, and the stars seem to hang far down from it, like bright suspended lamps, and when their glory pales before the greater glory of the moon, and I look out from my post on the roof over the roofs of the native houses, I can see, away in the distance, Lake Mareotis gleaming like a streak of silver in the soft and lovely light. And never does Pompey's Pillar, that wonderful monument of human skill—which, a Sheikh solemnly assured me, had been planted where it stands to-day by one of Solomon's Genii—never does it look grander or more imposing than on a night such as I have described. But now the soft and lovely night is disturbed by the jarring notes of an Egyptian band. There does not seem much music about it, but there is a kind of spirit in it, and unless you are one of those stolid people, who would not be very much moved even by an earthquake, unless it brought the house about your ears, you will be excited by it. I have heard it dozens of times, I know what it probably means, but I am as eagerly gazing down into the street as a child to see what may pass. Yes, just as I thought—a wedding party—rather a fine one, too. The bride is being taken to her husband's house in a close-covered carriage with two white horses in it, preceded by the band and about six Saïs, and followed by several other carriages. The passing of a wedding party such as this almost always throws a cloud over my spirit. How like the closed carriage seems to be to a prison. God help you, poor little child-bride, God help you! As I picture what may await you, and such as you, the beauty of the night no longer has power to fascinate me, and I feel there is only one place where I can find comfort for my saddened heart, so I go into my chamber, and having shut the door, I cry unto Him Who seeth in secret, and Who alone can meet the need.

An Egyptian night is full of sounds—the chirp, chirp of the cricket, the shrill voices of the children, the conversation of the men sitting at the Café below our house, and the clink of their dice come to me through the open window as I lay my tired head on the pillow; but one gets accustomed to these small things, and even the noise of the electric trams, which pass every few minutes, and the brass clappers of the lemonade seller are so familiar that I hardly notice them. Towards midnight a fresh sound awakens me. Men's voices, many of them singing a slow kind of chant. Ah! it is the bridegroom's procession. He has been to the mosque and the baths, I suppose, and now he is going to his home surrounded by his companions. They make a kind of oval figure about him, all with their faces directed towards him, and each one carries a light—a large bouquet of flowers with candles in it, and two large horseshoe-shaped frames, with lights all round them, are also carried. The men move very, very

slowly; it would not be considered etiquette for the bridegroom to hurry. At last, however, in the early hours of the morning, he will enter the room where the little bride is waiting, and lift her veil, seeing her perhaps for the first time, and the wedding ceremony will be completed. What a moment! Will she please him; will true love be the result of such a union? It may be—I know *one* native family in this city where there seems to be true and real love between husband, wife and children. It makes me glad to think of them now, for one longs to look at the bright side and hope for the best, when the dark side is so very, very dark, and the chances of happiness so very meagre for these young folk. When will the sweetness of true home life and love be known in poor dark Egypt? When will her daughters grow up to be loved and honoured and to be happy wives and mothers? Surely not until something of the spirit of the Gospel has taken possession of the land, for it is the religion of Jesus Christ alone that gives woman her true place, and that breaks the chains of her slavery and degradation. With the acceptance of the Gospel and its principles will dawn the day of deliverance and gladness for Egypt's women. Will you help to hasten that day by your prayers?

J. B. M.

This Note from the Soudan Pioneer Mission should have been printed in our Winter Number, but was mislaid. It may not be too late to keep us in touch with the development of the work.—Ed.

"THE summer months at Assouan in the house of the Soudan Pioneer Mission have gone by in undisturbed peace and health for all its inmates. The two sisters had to leave with Pastor Ziemendorff and his daughter—one went back home with them, as she had only been a temporary help for the winter; while Miss Gonnermann—whose life work will be as we hope in our mission—went to Cairo, where the C.M.S. kindly received her into their Medical Mission as help and pupil. The time she spent there has been of great profit to her on many sides, and her letters are full of gratitude to the Lord and to His children for the many opportunities she had, to make her more qualified for her new work in new regions. Our two missionaries stayed on at Assouan during the hot season, and as the house is very cool and they had not much out-of-door work, the heat has not affected them. They have been busy studying the language and getting more acquainted with the natives than is possible in winter, when the whole aspect of Assouan is changed by the crowds of tourists and visitors. They went on with the German service, and had small Bible readings for English-speaking officials, besides getting many visitors daily. Our Nubian helper, Mr. Samuel, has with the help of newly-laid water pipes turned the dusty, sandy piece of ground at the back of the house into a green garden, and the photos show us waving patches of durrah higher than a man. This cool watered garden has been a great delight and refreshment to them, and many a visitor has come down in the evening to enjoy it too, and may be has understood the message it brought to us; everything shall live, where the waters come—and the desert turned into a garden—through patience and toil from man's side, and God fulfilling His

eternal promises on His side. A joyful day it was, when Mr. Samuel's little son, who had been taken away by his relations to hinder his becoming a Christian, was brought back to him without any outward reason or means from his side—God's answer to many prayers. And this little fellow is not alone now; soon after his return he asked to go to see his sister living farther up the river in their native village; and though his father let him go very reluctantly—as he was afraid he would be kept back again—the boy came back after a few days, bringing his younger sister with him! So Marjam and Abbas are now inmates of our mission house, and we do pray for them, that these two may be the first of their Nubian people to give their hearts to the Lord, and become His messengers later on.

At the beginning of November, Fräulein von Hahn will arrive in Assouan. She is a member of the committee, and will keep house for the mission people during this winter, taking Miss Gonnermann back with her. We are deeply thankful that a young doctor has just offered and been accepted by the committee, who we hope will go out with his wife next autumn, so that we shall then have a missionary household, which will make a home for our other helpers.

So this little "Infant Mission," as it was called the other day, is struggling on, knowing full well its own deficiencies and weakness, but quietly trusting the power and riches of the Lord of missions, Who has a place and a message—a work to do—for all His servants."

October, 1905.

"The Egyptian Sudan." *

THE true Sudan, the "land of the blacks," the district lying south of the 15th parallel of North latitude, is a district which seems to have impressed people in very different ways. We find, for instance, Sir William Butler, in his beautiful monograph on Gordon, writing as follows:—"In this humid region . . . the camel cannot live, the horse is unknown: here, entrenched in marsh and fenced with fever, Dinka and Shillook, Bongo and Unyoro, still hold their own." And even Gordon writes, of the country round Gondokoro, "No one can conceive the utter misery of these lands: heat and mosquitoes, day and night, all the year round."

There are two dismal pictures. Compare them with what the author of this book writes concerning the very same country—the country of the Shillooks mentioned above—after five years' actual residence in it: "The Sudan land has surely been maligned. Its climate, country, and its people have all been despised without reason, and the world has been led to believe it a hopeless waste, or vile, death-producing swamp." And in several passages he shows something like enthusiasm for the country, both from the viewpoint of scenery and of fertility. And an American journalist wrote to him as follows:—"The Sobat country is everything you claim for it and much more. For fertility of soil, richness of climate, and general interest these plains excel anything that I have ever seen."

* By Rev. J. K. Giffen, of the American U. P. Mission, New York, 1906.

This book is most interesting and readable. It throws very much light upon a quarter of the world which has hitherto been mainly shrouded in darkness. It is the story of five years' pioneer missionary and civilizing work among a people absolutely untouched by any vestige of civilization. The old Egyptian administration of the last century, that of Baker and Gordon, seems largely to have passed them by. Even the slavers, before that administration, and the Mahdists after it, do not seem to have made any modernising impression upon them—or indeed any impression at all except one of suspicion and dread. Mr. Giffen and his devoted helpers have therefore had a magnificent opportunity: a virgin soil, no interruption, a kind and unmeddlesome government, no imported vices (as yet), a people not hostile. How well they have been using this opportunity the book itself clearly tells.

Gordon wrote of these Sudanese tribes in 1878: "What a field (for missionary endeavour)! The black tribes are patterns to us. You never see them quarrel among themselves. . . . You never hear of immoral conduct: they are pictures of a nice, quiet people. . . . The life a man lives is the one which the blacks would understand better than a man's words. All men can read a man's life, and they will judge of his religion by his life." He doubted, however, the possibility of the blacks being made to understand spiritual truth, the language of some of them (he alleged) containing "not more than 300 words."

Thus, a quarter of a century from the date when these words were written, a party went forth to prove the truth of the former part of this quotation, and to disprove (we hope and believe) the doubt which the great Christian administrator entertained about the possibility of speedy spiritual success among the uncivilized races of the Upper Nile. It is deeply interesting watching the first steps in the process, so vividly and yet so simply described in this book (see Chapter X.). They find the people suspicious, but not actively hostile: they find them living utterly aimless, unambitious lives. "We must teach the people to *do* something before we can expect them to *be* anything." So they employed them in all manner of work about their own premises—milking, herding, clearing, building, and the like. Thus they extended their personal influence, for the missionaries had to teach them everything by object-lessons. "Thus, little by little, they learned something of a day's labour and what it meant: and something of the meaning of responsibility in labour, of which they had been entirely ignorant." They also learned the difference between *good work and bad*, and that *praise* followed the former, and blame the latter. And this led to a knowledge of *value*, and this to the possibility of using *coinage*. And in this way rudimentary moral ideas about diligence, perseverance, faithfulness, justice, confidence in another, were created in them. "We could not but rejoice at the change that was gradually coming into these young men and boys. Here lay our hope for the future. Each of those young men had done six days' work, and they were beginning to feel all the better for it. Some of them began to save their money to . . . get a wife. But other ambitions will eventually come into the lives of these young men, and we will be able to lift them up into higher views of life. . . . They had learned that we meant to treat them justly; that without an effort they need not expect to gain anything; and, since we laboured with them as they did, it could

not be a mean thing to labour. They were *not slaves*, and yet as free men they must labour. Some higher ambitions and nobler thoughts had been implanted in these savage breasts."

We should like to quote page after page of this part of the book, so important and valuable do we think it. There are most interesting descriptions of the Shillook and Dinka tribes; of their strange legions and traditions and superstitions; of the influence of so-called "civilization," when detached from moral influence, on one of them; and brightly written chapters on their occupations and customs, and the animal life that exists in those regions.

With friends so wise and kind, and a Government so paternal, the moral and industrial prospects of the country are indeed full of hope: and the religions? Are we to see the Shillooks won for Christ in this generation? In answer to this, we quote the following pathetic narrative from the book. A friend of the missionaries had been congratulating a Shillook chief upon his good fortune in the presence of such good friends, and in the passing away of all the tyranny of the past. "After a good deal of deliberation and smoking, they laid aside his pipe, and replied:

"Master, you speak well. We had here the Turks, and they said, 'Be submissive to us; we will protect you, we will fight your battles for you, we will teach you of God.' But they took our cattle, they destroyed our villages, and carried away our women and children into slavery, and they are gone. Then came the Ansâr (Mahdists), and they said, 'Come with us; we have a great army: we will care for you and protect you; we will give you plenty to eat and a good place to live. We have the Book. We will teach you the Truth, and teach you of God.' But they slew our men, and just here, where these missionaries build their houses, many of our men fell fighting for their women and children. Now *you* come and say, 'We will care for you, we will protect you, we will fight for you; *we* have The Book, we will teach you.' Master, you speak well; but *we* will see."

May we not hope, then, that a rich harvest awaits these labourers, who have already done so much to prove to that old chief and his people how different they are from their former visitants? And will they not accept "The Book" which produces such different results to the one that came to them first?

W. H. T. GAIRDNER.

The Abu Hamed-Kerima Line Opening Ceremony.

WE learn that the Governor General of the Sudan, Major General Sir Reginald Wingate, and Lady Wingate will inaugurate the Abu Hamed-Kerima Line on the 8th March next.

It is anticipated that this line will go a very long way towards opening up the province of Dongola. A somewhat curious coincidence in regard to the new line is that rail-heads were joined on the actual day of the inauguration of the Nile Red Sea Railway at Port Sudan by the Earl of Cromer. The inauguration of this line will mark another step in the progress of the Sudan, as the railway is expected to open up one of the most fertile and promising provinces of the vast Anglo-Egyptian country.

“Hidden.”

“He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—‘The World’s Great Light,’
That, gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note, and bold,
To raze the walls of Satan’s hold!—
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, ‘Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp’—
The weary hand will then be seen,
Clasped in those pierced ones—naught between.”



IN THE PALM GROVES OF SAHARA.

"Blessed be Egypt."

VOL. VII.

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No. 28.

Editorial.

"And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren everywhere . . . that they may gather themselves unto us: and let us bring again the Ark of our God to us: for we inquired not at it in the days of Saul."—I CHRON. XIII. 2, 3.

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."—JOHN XVII. 21.

"**T**HAT the Mohammedan world may believe that Thou our Father hast sent Jesus." This is our prayer continually. May it not be that as we pray these words our Lord still prays for us "that they all may be one"? Then the Mohammedans will believe.

The Cairo Conference, of which this Number of "Blessed be Egypt" tells us, was like a gathering of the clans—a drawing together for united action; and we are still all waiting intently to watch what will follow it. There is an intense conviction among us that the Lord is in our midst, and that He will distribute His forces and plan the campaign. He has linked us all together, and taken away the solitariness of the ones who are on outpost duty, giving each one to feel that he is part of a great host. He will also add to us from all quarters continually. *"For at that time, day by day, there came to David to help him, until it was a great host, like the host of God."*

Wherever the Lord is at war, there do the volunteers flock to His standard, and it will not be long before the word goes forth in the Christian Church, "GOD IS MY KING OF OLD, WORKING SALVATION IN THE MIDST OF THE EARTH."

Our part for the moment is to pray in unison, apart, that these things shall be; and that none shall fail, nor be discouraged. We need to ask for certain definite things—that the Churches at home may give themselves and their best to save the Mahommedans; that all the Missions now working may be more than doubled without delay; that all important places may be occupied; that all may keep in touch with each other, strengthening each other's hands, and saved from all jealousy which will sometimes keep a spot unoccupied for God, rather than have another Mission working there. Also, above all, that we may all give the same message—a clear, simple Gospel, which the wayfarer may understand.

On the last day of the Cairo Conference a subject was brought forward of such great moment that it was ruled out of discussion on account of the lateness of the hour. But it was a matter which may well occupy the earnest attention of thoughtful men. This was the question as to whether all Missions could not agree to one native Church, into which Moslem converts should be gathered, rather than perpetuate the differences existing among Protestant Christians. It is the difference of services and of teaching that generally gives rise to jealousies between Missions, for each dreads to have its own converts drawn away elsewhere. It seems to an onlooker as though this great difficulty might be largely met by all the existing native Churches drawing into touch with each other. In Egypt, Syria, and Arabia they have all been taught by Presbyterian Missionaries, and they all seem much alike. Can the Lord's guiding Hand in this matter be observed and followed?

Will all those delegates who were present at Cairo send us news from time to time of their own field of work, so that each may continue to care for the others. It is essential to give constant information in order to sustain interest. "Keep up the communications," was Gordon's last but fruitless entreaty. Everyone shall have a copy of "Blessed be Egypt" sent them, and all will want to have news of each other's welfare, be it ever so short.

The Annual Meeting of the Nile Mission Press was held on April 23rd. If friends at a distance can make use of it in any way, either to get their own Arabic printing done, or to obtain supplies of Arabic tracts and papers, will they communicate with the Superintendent, Mr. A. T. Upson, Nile Mission Press, Boulac Road, Cairo? Also may not something be done to meet a demand for an exchange of Christian Mohammedan literature, which came up once or twice at the Conference? If friends will send copies there of all that is brought out in different parts of the field, it might lead to our being able to publish a quarterly list of such publications, and the addresses where they could be obtained. It is most desirable that all Missionaries should know all that is brought out that might meet the need of their own field of labour.

The Committee of the Nile Mission Press have arranged with the Company who have bought their premises to retain the use of the floor occupied by the Press for another two years, at a somewhat increased rental. We shall trust that by the end of that time God will give us our own building; and for this end we ask the prayers and the efforts of our supporters. A strong helping hand at this time would aid in placing the work on a good foundation for the future, and enable it to do its part in the evangelization of the Mohammedan world in this generation.

Correction (page 45). The illustration on this page is the first page of the American Mission Magazine, "El Morshid," and not the cover of the C.M.S. Magazine, as was stated.

The Annual Meeting of the Nile Mission Press

was held on Monday, April 23rd, in the Council Chamber, Exeter Hall. Mr. Albert A. Head presided. After prayer had been offered by Colonel Oldham, the Treasurer read Isaiah xix. 19, and then presented the financial statement, including the Cairo Accounts. He said that there was every prospect of the present loss being considerably reduced, and that in time the Mission Press would pay its way, but that it would be needful to have the support of friends at home for the first five years. He asked that opportunities might be given to Mr. Oliver to speak at meetings, for the purpose of telling of the work and of awakening interest in it.

The Chairman said that the Mahommedan problem was one of the greatest that the Christian Church had to face to-day. The Nile Mission Press had been doing a work during the past year which was distinctly encouraging, for it was only about a year old, but at the present time it needed to be fostered and to be helped, and it needed to gather a fresh interest over a wider area than it yet possessed. He held in his hand one of the little Prayer Cycle Booklets for 1906, and in looking through it he had been struck with the amount of interesting matter that it contained, setting forth those who are at work in Egypt, together with the work they represent and carry out. He felt satisfied that if each one present would take a copy of this Prayer Cycle, and were really earnestly to begin afresh and anew to pray as suggested there, they would find such answers to their prayers as would give renewed impetus to all the work now being carried on in Egypt. Effort certainly goes with prayer, and giving also accompanies prayer; and it seemed to him that they needed an accession of another £500 or £600 to their subscriptions in order to maintain in efficiency the Nile Mission Press, and also to carry on the work which it had set itself to accomplish.

The Rev. Tissington Tatlow, M.A., Student Volunteer Movement, then spoke.* He alluded to some words of Dr. Glover, of Bristol, who said, when addressing some students in Exeter Hall: "If you want to know what a heathen man is like, any looking-glass and a little imagination will tell you." "Now if the heathen," continued Mr. Tatlow, "and especially the Moslems, are not very far from ourselves, at any rate as far as the spiritual and thought life are concerned; if we consider the influence that books and reading have on ourselves, and people in our own land, I think we shall better be able to estimate what their influence may be in a non-Christian country.

Books are one of the most powerful factors we have for calling out devoted service on behalf of Jesus Christ. They do this because, as Faber has said, "Silent divine voices leap into our souls from off the page." Have you not often found yourself that that was true? I am sure I could bear that testimony to many a book I have read. As it were, a silent divine voice has leapt off the page into one's own soul as one has read the book. Think what biography alone has done for Christian men and women in this country. One of the best known journalists in London has recently said that he personally knew six men who had decided to become foreign mis-

* This address of Rev. T. Tatlow was felt to be so valuable that it was decided to publish the whole of it as a pamphlet.

sionaries as the result of reading the Life of Henry Martyn. Think of the hundreds of lives which have been profoundly influenced, changed in many cases, by reading the Lives of Captain Hedley Vicars, Ion Keith Falconer, and George Pilkington. We ought to press our work of the dissemination of Christian literature until we are not only able to provide the people with tracts and small pamphlets, but until we are in a position to provide them with larger books, with Christian biographies. And I emphasize this point for one reason, and that is this, that one thing, at any rate, which we want to do in the non-Christian world is not only to convert men by the agency of Europeans, but we also want to see young men in Egypt and in other parts of North Africa, native young men, being raised up to carry the message of Jesus Christ to their own fellow-countrymen. Now it is one of the greatest problems of Missions how they are going to raise up these men. One of the greatest difficulties in Indian Missions—I do not know so much about North Africa—is how to get the best and keenest and ablest of their Christian young men to take up Christian work. And if I were asked to state what was the single fact which had been most potent in this direction, I should say literature, and especially biography. A friend of mine, Miss Ruth Rouse, about a year ago made a somewhat extensive enquiry into this matter, viz., to find out how young men and women who became missionaries received their call. As the result of her enquiries she found that the larger number had been influenced as the result of reading a book, and generally biography, than by any other single fact. Now if this be true in this country, why should it not be true in the non-Christian world, as, for example, a Moslem young man? Is he so very unlike the young man of this country that he will not be influenced in the same way? I do not believe it for a moment. I believe one very valuable way in which we may get a young man in the non-Christian world to take up service for other young men and women will be by increasing that type of Christian literature which will appeal to what is highest and best in them, and especially by giving them the lives of devoted men and women of God who have laid down their lives for others in order that they might bring them to the feet of Jesus Christ. I think, therefore, that for all of these reasons we are the possessors of abundant causes for the most earnest efforts to increase the supply of Christian literature. This Nile Mission Press is working in a land where readers abound, where the written page can gain access when the door is closed to the human messenger. I believe that a liberal supply of well-printed tracts, pamphlets, and eventually of books, must, if the history of Christian literature in our own country teaches anything, result, in the first place, in conversions; in the second place in souls being built up in Jesus Christ; and in the third place in young people being kept from the perusal of pernicious literature; and lastly, in causing young men and women to be stirred up to noble ideals of personal service for Jesus Christ.

The Rev. Geo. Patterson addressed the meeting as follows:—
 Let me say, in the first place, that the past year has been one of very great affliction to our workers in Egypt, very unusual difficulty. Mr. Gentles, who was sent out as a Manager of the Press, and who took with him his wife and three children, has had an unusual amount of affliction in his family. First his child had typhoid fever, then Mrs. Gentles, then Mr. Gentles. I suppose for three or four months

this was beyond all question a very strong hindrance to the work there indeed. Mr. Upson, the Manager of the Publication Department, stepped into the breach, and with a large amount of self-sacrificing work, giving his time and energy, he succeeded in doing partly what had to be done then. I am thankful to say that all are co-operating together well and earnestly in Cairo, and the Press is now doing a very large amount of work both for the missionaries labouring there and for others. I have seen a very great deal of the work of literature in India, in Ceylon, and in China. I know the immense results that often spring from apparently small causes that act upon the lines of literature. If I had time I could tell you of a single 16-page tract in Marathi, which, dropped in a little village of about 130 people, read and read aloud by the only man in that village who could read, was blessed by God to the conversion of the entire village and the establishment of a Christian Church. That will go on in Egypt, and if we can scatter Arabic literature, saturated with the Gospel message in all its simplicity and fulness and suitability to the needs of men, if we can scatter such literature throughout Egypt, throughout the Soudan, right away south to the Equator, there will be a time of very great and of very blessed and of very glorious harvest. My dear friends, I do beg you to rally to the support of this little new enterprise, and then in God's good time it shall become a great agent in His Kingdom.

Mr. J. Martin Cleaver, B.A., Egypt General Mission, was the last speaker. He said: After what we have heard, I shall just confine myself to a word or two, which I think will probably show us that in the providence of God this enterprise has just been started at the right time for accomplishing His great purpose in that land. During the last five years I think I can say without any hesitation that education in Egypt has gone ahead more than in the whole twenty previous years, and one could almost say probably more than in the whole of the previous twenty centuries of its existence. During this last five years education has so advanced and so progressed that the country now is coming out of that state of sleep in which it would have been impossible and useless for a Mission Press to be established. To-day there must be—I think I am speaking well within the mark—at least 200,000 pupils in the various schools of the country. They are being sent out with a capacity to read, and I could echo every word of what Mr. Tatlow has said when he told us the tremendous responsibility that rested on us for having put such a weapon in their hands, a weapon which may become the benediction of the whole country, or, as it were, the very curse of the country, because if we do not give them the literature they must have, they will get it elsewhere, and if not of the pernicious type it will certainly be anti-Christian. Just now Egypt is in a peculiar position. These numbers of people who are getting a smattering of education are spread out all through the towns and villages, and the result is that the Press and literature are becoming a power they never were before. You will see, if you will watch the papers, that Egypt is getting into a state of political ferment. One can feel there is a great movement going on amongst them. There is a talk of a great Pan-Islamic movement; there is something in the air, and it is catching. There was some time ago a rather serious riot in Alexandria stirred up by the native Press. I merely mention that to show the power that literature is having throughout the country

in moving the passions of the people. The need of Egypt scarcely has gripped our hearts as yet. When we look at Egypt on the map it looks such a small country, almost tiny, but it has tremendous capacity in it. It seems to me the central point from which Islam may be attacked. I should say that at the present time it is the leading Islamic country in the world, in this sense that it is free to Western civilization. In the providence of God it is under our control for good or ill—for good, I believe. Arabic is the language of at least 70,000,000 of people, and at least another 70,000,000, if not more, have a smattering; they at least know the Koran in that language. So in the great Moslem world Egypt, it seems to me, is a centre from which there may stretch out blessing from the Straits of Malacca on the one side to Morocco on the other.

There is tremendous power in the circulation of this Christian literature, and although the Nile Mission Press seems at present to be passing through difficulties, we may sometimes thank God for the difficulties, for they throw us back on God as nothing else does. He will make this work, if we stick to it, to have such a value as it never would have had in any other circumstances. I believe God is allowing us to go through this fire in order that we may learn the tremendous value of the instrument He is putting into our hands. I believe God Himself has given Miss Van Sommer the inspiration. She has had a vision of what He intends to do through this Nile Mission Press. And others are getting it too, and I pray God that that vision may grip us here until we go to God to know what is our part in sending forward this work as it ought to be sent forward. I believe there is a tremendous future for it, and that it has just come at the right time for the blessing of Egypt. It depends upon us, humanly speaking, as to whether the Press is to go on strongly to do the work which God has commanded, or whether it is to be crippled. I cannot think it is to be crippled. It must go on, but it will need our great devotion, and I pray that God will stir up our hearts to take a part in it such as we never thought to take."

Prayer for Mohammedans.

We would earnestly bring before those who read this paper, that everyone should take up one part of the Mohammedan world and give himself to continual prayer for that special land, and for those people. As yet but little prayer is made for the Turks themselves, and apart from acts of brutality in warfare they are a simple and kind hearted people. They need Jesus, but no one takes the message to the Turks. They are left out, and Missionaries go to Jews, Armenians, Greeks and others living in Turkey. Arabia needs Jesus, and the whole of the west and south coasts of Arabia still wait for men to take the message. Aden is as yet the only point occupied. Let us go before in prayer for all unoccupied places, and pray on till the Standard is planted for Christ. All Ports should have a Mission Station in them, and form a base for work inland.

Will those who hold in their hands the Prayer Cycle for Egypt and Arabia, for Syria and Palestine, for Turkey and Asia Minor, begin to pray afresh for these countries daily, with earnest expectation, with faith in God, and we shall not be losing our chance of sharing in the victory that is coming. We hope to prepare a Cycle for Persia next year. Let us all hold up the hands of those already in the field, and pray for the people who have heard, that they may believe, and confess their faith in their Saviour.

And those who have not yet begun even to pray in earnest, let us seek from God the spirit of intercession, and the grace of continuance, and that passion for souls that only comes from living contact with the Crucified One. We want oneness with Him who poured out His soul unto death.

A. VAN SOMMER.

Dile Mission Press.

REPORT OF WORK DURING MARCH AND APRIL.

I.—Printing Department—

	Copies.	Pages and Covers.	Total pages.
(1). Evangelical Periodicals—			
"Orient and Occident"	20,500	8 + 4	246,000
"El-Morshid"	7,950	8	63,600
"Beshair-es-Salaam"	5,000	33 + 4	185,000
"Sunday School Lessons"	25,500	8	204,000
			698,600
(2). For Publication Dept.—			
The Nightingale	2,000	8	16,000
"Sinner who became a Saint"	5,000	8	40,000
			56,000
(3). Religious Books, etc., for others—			
St. Mark (Nuba Language)	1,000	16 (first two sheets only)	16,000
Life of Christ (sheets III. and VI.)	3,000	20	60,000
Prayer Cycle, Egypt, 1906	1,000	28 + 4	32,000
"Arabia"	500	4 + 4	4,000
Brown's Catechism	4,000	32 + 4	144,000
Seamen's Rest, Annual Report	100	8	1,200
Praise Service, Reprints, &c.	4,100	12	20,400
			277,600
(4). Various Job Work—			
Leaflets, Programmes, Tickets, Hymn-sheets, Invoices, Conditions of Sale, Books, &c.			141,110
GRAND TOTAL OF PAGES ...			1,173,310

II.—Publication Department—

Books distributed, same two months:—

	Wholesale.	Retail.	Colporteurs.	Total.
March	88	15	859	962
April	1,341	114	604	2,059
	1,429	129	1,463	3,021

NOTES.

(1) With regard to the Printing Department we have again made a record, for 1,173,310 pages in two months gives 586,655 per month, which is 40,000 pages per month more than the average for last quarter.

I should like, however, to remark that, having made most satisfactory arrangements for English composition by an *English* compositor, who is rather expensive, I should be glad to get more printing to do in European languages. It is true that our one Wharfedale machine is pretty well occupied, but then the greater part of European circulars, catalogues, etc., can be done on a foot-machine.

Besides, are not our friends joining us in prayer for a *second* (and even larger) machine?

(2) The distribution of books has continued very fairly well. But we really do need to bring out larger books. No doubt such could be made to pay in the end, that is, that the proceeds from sales would cover the cost of production; but it is a very hard task to run a business without capital, and yet to show a commendable spirit of enterprise! Would two or three friends each give a £10 note for a "guarantee fund" for one book each. A 100-page book (say) would cost more than this to produce, but we should soon begin to sell some, and the £10 would, in each case, cover the loss accruing to the Press from the temporary locking-up of the money invested in such a book. Our publication Committee would be very glad to have more work to occupy their attention. Meanwhile, having lately received £10 for Publication-work, we are pushing on with "Roots and Branches," which will be a most important theological book, adapted to Arabic from Persian, etc., for it gives a summary of the whole range of Christian doctrine in a way specially adapted to Moslems.

(3) I am sorry to have to report the resignation of one of our colporteurs, Gadd, who has sold so very many tracts. He has an invalid wife, who for years has been helpless, and he feels at last that he must not be away from her any longer. Will you pray earnestly for a really *capable* man to fill his place? Also for the money (£30 per year) to support him?

(4) During the last four or five months the Press has made great strides towards entire self-support. Expert opinion has fixed five years as a necessary period within which to work up to the point of paying the rent of premises, along with the house rent and salaries of the workers, but we have great hopes of doing it sooner. Will not all our friends rally round and help us until then? And, oh! do uphold us in prayer daily.

ARTHUR T. UPSON,
Superintendent.

Cairo,
May 15th, 1906.

The Evangelization of the Mohammedan World:

SOME FACTS AND STATISTICS SHOWING UNACCOUNTABLE
NEGLECT AND UNPRECEDENTED OPPORTUNITIES.

"The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty and truth which the world has yet known."

—SIR WM. MUIR.

"And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—I JNO. V. 5.

"Father, the hour is come; glorify Thy Son that the Son may glorify Thee."—JOHN XVII. 1.

THE MOHAMMEDAN WORLD.

Total Population.—The total population of the Mohammedan world is variously estimated. The following are the most recent estimates:—

Statesman's Year Book, 1890	-	-	-	203,600,000
Brockhaus' Convers-Lexikon, 1894	-	-	-	175,000,000
Hubert Jansen's Verbreitung des Islams, 1897	-	-	-	259,680,672
S. M. Zwemer (Missionary Review), 1898	-	-	-	196,491,842
Allgemeine Missions Zeitschrift, 1902	-	-	-	175,290,000
H. Wichmann, in Justus Perthes' Atlas, 1903	-	-	-	240,000,000
William E. Curtis, in "Syria and Palestine," 1903	-	-	-	300,000,000
Encyclopedia of Missions, 1904	-	-	-	193,550,000

On this basis a conservative estimate would be a total of 200,000,000.

Moslem Sects.—Islam is not a unit, but is divided into many sects and schools of thought. The Sunni sect is the old orthodox party, and has four divisions. All agree in doctrine, but differ in their interpretation of ceremonial law and jurisprudence. Central Asia, Northern India, and the Turks everywhere are *Hanifite*; lower Egypt, Southern India, and the Malay Moslems are *Shafite*; upper Egypt and North Africa are *Malakite*, while the sect of the *Hanbalites* exist only in Central and Eastern Arabia.

The Shiah sect exists chiefly in Persia and India, but the influence of its teachings has penetrated everywhere and resulted in the philosophical disintegration of Islam. Myticism (the Dervish orders) and Rationalism (New Islam) are widely prevalent and increasingly powerful movements. So also is Babism in Persia and Quadianism in the Punjab.

Large Regions still Wholly Unoccupied.—

	<i>Moslem Population.</i>			
Afghanistan	-	-	-	4,000,000
Baluchistan	-	-	-	500,000
Sulu Archipelago and Mindanao	-	-	-	250,000
Southern Persia	-	-	-	3,000,000
Southern, Western and Central Arabia	-	-	-	3,000,000
Bornu (Lake Tsad)	-	-	-	5,000,000
Wadai (Central Africa)	-	-	-	2,600,000
Baghirmi (Central Africa)	-	-	-	1,500,000
Sokoto and feudatory states	-	-	-	14,000,000
Sahara and French Soudan	-	-	-	10,000,000
Bokhara region	-	-	-	2,500,000
Russia in Caucasus	-	-	-	2,000,000
Khiva	-	-	-	700,000
Russia in Central Asia	-	-	-	3,000,000
Siberia, East and West	-	-	-	6,100,000
China (unreached sections)	-	-	-	10,000,000

Estimated total of wholly unreached Moslem populations - - - - 68,450,000

That is over one-third of the Mohammedan world!

The Present Crisis.—Islam is not only strong in numbers, but is conquering. It is increasing numerically to-day in India, Burmah, the Malay Archipelago, and especially in West Africa, Uganda, the

Congo Free State, and Northern Abyssinia. In Burmah the census proves an increase of 33 per cent. in the last decade. In the Philippines there are 250,000 Moslems. Pastor F. Würtz, of the Basel Mission, in a recent pamphlet, sounds the alarm of a "Mohammedan Peril" to the native Church, as well as many pagan districts in West Africa. The situation on the Gold Coast is alarming. In one village a native preacher and his entire congregation went over to Islam! The Rhenish Mission in Sumatra has resolved that its chief task now is "to occupy in time those heathen districts which are in danger of falling into the hands of Islam." The crisis only emphasizes the need and the opportunity.

Strategic Centres Occupied.—The following strategic points (including nearly every important city in the Moslem world of over 100,000 population) are already the centres of missionary effort by printing press, hospital, school or college: Calcutta, Constantinople, Bombay, Cairo, Haidrabad, Alexandria, Teheran, Lucknow, Rangoon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo, and Beirut. And the efforts there carried on directly or indirectly for Moslems prove that the work is possible under all conditions everywhere. But from every one of these centres the call is loud for more labourers. Nowhere are the efforts at all commensurate with the opportunities.

Results.—The Bible has been translated into every language of the Mohammedan world, while the Koran speaks only to those who can read Arabic—less than one-fourth of the total population. A large number of books especially intended for Mohammedans has been prepared in all the chief languages of the Moslem world. Less than a century ago there was not one Protestant worker in any Moslem land; at that time apostacy from Islam meant death to the apostate. Now there are Moslem converts in every land where work has been attempted, fanaticism has decreased, and many converted Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists or teachers who are converts or children of converts from Islam. There is hardly a Christian congregation in the Punjab which does not have some members formerly in the ranks of Islam. Thousands of Moslem youths are receiving a Christian education in Egypt, India, Java and Sumatra. The Beirut Press since its foundation has issued over a million portions of the Arabic Bible. In ten years the attendance at the dispensary of the U. F. Church of Scotland, near Aden, rose from 8,000 to 40,000 per annum. Villages that could not be reached safely in Arabia ten years ago now welcome the missionary. At Julfa, Persia, on Easter Sunday, 1902, there were seventeen converts from Islam at the Holy Communion, and this land, with other Moslem lands, counts its martyrs to the faith. The late Dr. Imad-ud-din, formerly a Mohammedan and a determined opponent of Christianity, enumerated 117 Christian converts of distinction in India who forsook Islam for Christ as he did. In Sumatra and Java there are over 16,000 converts organized into Churches. *The outlook everywhere is not hopeless, but hopeful, and the great task to which Christ calls His Church at the beginning of the twentieth century is the evangelization of the Mohammedan world.*

S. M. ZWEMER.

The Cairo Conference.

WE pass through a doorway from the street, leading into a courtyard or central garden, with honeysuckles climbing beside the pathway and scenting the air; through a good-sized stone hall and up a staircase, and we find ourselves in a large upper room, like—possibly the counterpart of another upper room nearly nineteen hundred years ago, when the doors were shut for fear of the Jews. No shut door could keep the risen Jesus out that day, and again we might have heard Him say, "Peace be to you." We see again a hundred and twenty * eager disciples, both men and women, waiting for their Master's commands, and we thank God that He has let us live in this our day.

On the wall of the room is a large map, showing all the Moslem countries. As we were reminded in Miss Trotter's booklet, "A Challenge to Faith for Mohammedan lands," *there* they stand, an unbroken phalanx—Morocco, Algiers, Tunis, Tripoli, Egypt, Arabia, Palestine, Syria, Asia Minor, Turkey, Persia, Afghanistan, Beloochistan, India, Malaysia, China—and now we must add East and West Africa, for the advance has continued southward from North Africa, and is pressing ever northward in Turkestan, and eastward among the Indian peoples.

The burden laid upon us as we faced that map, hour after hour, while the Conference lasted, would have been overwhelming. The consciousness of weakness and inability to cope with the greatness of the need would have produced a feeling of despair in all of us; but still there sounded, after all these centuries, the words of Jesus our Commander, "*All power is given unto Me in Heaven and in earth,*" and we believed the record, and went out relying on our unseen Almighty Lord.

For five days the room was full of representatives from all parts of the Moslem world, and from the Home Boards and Committees. The most wonderful unanimity prevailed from first to last. All business was despatched with an alacrity and a conciseness that belongs to our brothers across the Atlantic. Resolutions were left to be framed by an Executive Committee, which was a representative one.

The Chairman or President, and Convener of the Conference, Dr. Zwemer, who has been fifteen years in the field, proved to be a masterly leader; while the Vice-President, Dr. Weitbrecht, who supported him, seemed to be always on his feet at the right moment, saying the right words of wisdom and courtesy. No one was ruffled, no one was tedious. When for one moment, through an allusion to the advancing power of Germany in the Turkish Empire, the air seemed suddenly to become electric, it was instantly dispersed by a few earnest words from a German delegate, with the prayer that God might use this influence to extend His own Kingdom. It was one of the marked features of the Conference that no speakers were more gladly listened to than the German delegates, of whom one, Dr. Lepsius, even through interpretation, held his audience in rapt attention to the wise and thoughtful teaching which he gave us.

The survey of the whole field, in two able papers by the Rev. Charles Watson and Dr. Zwemer, brought out the following facts:—

* The names recorded at the Cairo Conference were 123.

There are to-day upwards of 200,000,000 Moslems in the world, of whom 130,000,000 are accessible.

The doors have been open to many of these for centuries past, but the Church of Christ has hardly made any real effort to carry the Gospel to them. Raymond Lull stands out as the solitary Mahommedan Missionary of the Middle Ages. We have to-day to take up the work so long neglected.

How shall this be done? This is the question we have met to solve.

The next fact before us is that the doors *are* open to us—and the possibilities are vast. It needs a supply of workers far greater than any number now in the field. How can we rouse the Home Churches to take up the work and send forth the labourers?

The third fact is that it requires special training and preparation, both spiritual and intellectual, to go to the Moslems. How can this preparation best be supplied to the men and women who offer themselves for the work?

After the reading of the opening papers containing the general survey of the field, there followed in rapid succession reports from every quarter, bringing home to the hearers that Islam was everywhere the same. The condition of the women was touched upon in each paper, and the universal customs relating to divorce or polygamy showed that the degradation and bondage of woman was a certain result of the acceptance of the teaching of Mohammed, and a following of the example set by him and his immediate successors.

Debate followed the reading of each paper, and suggestions were made as to combined effort for the future. Dr. Weitbrecht advocated a literary exchange for all Christian papers and periodicals published in Moslem countries. (Could not this be carried out in connection with the Nile Mission Press?)

The question of industrial work for converts was considered, it being shown that by Mohammedan law a convert to Christianity loses all he has—wife, children, and property. And this is still in force even in Egypt.

The Rev. John Van Ess, of the Arabian Mission, said that he believed that willingness to propagandize, and therefore to suffer hardship, is the best criterion in judging of the genuineness of conversion. In their Mission they encouraged all converts to give themselves to the work.

Crucial questions were debated, on Inspiration:—The right presentation of our foundation truths to the Mohammedan mind:—the right way to meet their thoughts.

It was strikingly evident through some of the papers received from those who are masters in the controversy that the old methods have largely passed away, and that the argument to defeat has given place to persuasive reasoning, aiming at winning the antagonist rather than to overthrow him. One speaker said: "Our attitude should be one of defence and apology rather than aggressive attack in controversy. We should recognize the truth there is in the Muslim position, and let our opponents know this. We should show them what Christianity void of accretions is."

Rev. S. M. Jordan (Persia) said: "Illustration is more potent than argument in dealing with the native mind—analogy more convincing than proof."

Two or three facts became evident as the Conference proceeded.

One was the necessity for many more missionaries, both men and women, to be devoted to Mohammedan work alone—not combining it with work (also necessary) for Jews or Eastern Christians. The greatest results have followed where the conversion of the Moslems has been the one purpose of the missionary. And years of patient continuance have led to a final victory. The greatest success in numbers has been found in the Dutch Colonies of Java and Sumatra, where the Government has protected the converts, and has stood by the missionaries. There are tens of thousands of converted Moslems in these islands.

Another fact that was evident was that the advance of Mohammedanism must be forestalled, by seeking to win the heathen for Christ before they come under the influence of Islam. It was shown that although there was a readiness among the heathen to accept the teaching of the Divine Unity, that if once they had become Christians, they never became Mohammedan. This should be an urgent call for more labourers on the outskirts of the great Moslem world, in East and West Africa, in Turkestan, and in India, where whole districts have sometimes gone over to the prophet, because they have never known of Christ.

The addresses that were given were interspersed with many prayers. The whole atmosphere of the Conference breathed prayer. And we knew that for months previously, and in many parts of the world, prayer had gone up to Heaven that the Spirit of God should guide all these days of consultation, and that He should form the plans and tell them to us. As we drew near the close, and as we mingled with each other, we found how clear the Master's voice had sounded to many individually. It seemed as if He were indeed saying to this man: "Go, and he goeth; and to that one, Do this, and he doeth it." Everyone seemed to have had their orders, and went out eager to obey. Dr. Zwemer spoke the thoughts of all hearts when he said we would stand shoulder to shoulder in days to come. The desire was expressed that there should be some means of intercommunication, and that all might know what took place after they had separated from each other. "Blessed be Egypt" was offered as a channel of communication, and we trust that this will be carried out. It may be, if all will do their part in sending us items of news from their own sphere, which we may print.

On the last day two appeals were presented for adoption by the Conference to be sent to the Missionary Boards. We give these in the following pages. The Women's Appeal has been abbreviated at the wish of the Executive Committee, but we received permission to print the full text here. It may be that some of our sisters who read it may receive a message which will say to them: "*The Master is come, and calleth for thee,*" and that they may rise quickly and follow Him.

In one of the closing addresses by Mr. Speer, or by Dr. Zwemer, it was forcibly brought before us that in recent years every movement that has had the greatest influence has been international and interdenominational—the Student Volunteers embracing students of all nationalities; the Young Men's and Young Women's Christian Associations, whose work is world wide; the Christian Endeavour Movement, which aims at reaching all young people of every creed—these have spread with a life and force that are still extending.

And when we face the problem before us to-day of the *Evangelii-*

zation of the Mohammedan world in our generation, and look at the very gathering in which we find ourselves, including representatives of nearly every shade of Protestant Christian Faith, and many different nationalities—English, American, German, Swiss, Danish, Swede, Dutch, Bulgarian, Turk—it is a token and a sign that God is with us, and that He is moving forward.

The words come to us imperfectly remembered, but somewhat as follows, Garibaldi's call to young Italy: "Soldiers, I offer you hunger and hardship, and wounds and death, but let him who loves his country follow me," and they rose and followed him. It seemed a forlorn hope then, but to-day free and united Italy lays a wreath of grateful love on Garibaldi's grave.

We have a hard battle to fight, and one that must be life-long, and is bound to cost us dear. May God give us courage and resolute determination, that we shrink not back from the cost. And may He give us faith in the name of Jesus which we bear; and a certainty that in this struggle we are on the winning side. "If God be for us, who can be against us?" If "the Lord is on my side, I will not fear what man can do unto me." *"He shall not fail, nor be discouraged."*

Together we prayed, and though sundered far, together will we still pray:—

"O Lord God, to Whom the sceptre of right belongeth, lift up Thyself, and travel in the greatness of Thy strength throughout the Mohammedan lands of the East; because of the anointing of Thy Son, Jesus Christ, as Thy true Prophet, Priest and King, destroy the sword of Islam, and break the yoke of the false prophet Mohammed from off the necks of Egypt, Arabia, Turkey, Persia, and other Moslem lands, that so there may be opened throughout these lands a great door and effectual for the Gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed through Jesus Christ our Lord. Amen."

C.M.S. CYCLE OF PRAYER.

Appeal from the Cairo Conference.

THE great needs of more than two hundred million Mohammedans and the present problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of this Conference of delegates from Missions in Moslem lands, which has been sitting at Cairo from the 4th to the 9th April, 1906.

We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian Church; we have considered, though too briefly, some of the chief methods of missionary work among Mahomedans in preaching, literature, medicine, and upbuilding of converts.

These outstanding facts as to the great needs of the Mohammedan world, the first fruits of its evangelization, and the openings for a great advance in bringing the Gospel to Moslems, have been borne in upon us as a strong call from God to His Church in the

present day. Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted—(1) by setting apart more special labourers and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) by systematic common arrangements for the fresh occupation of important centres, and the more effective working of those already occupied, and for forestalling the entrance of Islam into territories so far pagan. With this view we draw the attention of the Committees and Boards to the volume under publication embodying the surveys presented to the Conference, and we suggest that action on this basis be considered by the meetings held in each country for interdenominational missionary action.

God wills it.

May He enable us to do His will.

Executive Committee:—John Giffen, D.D. (U. P. of N. A.); H. H. Jessup, D.D. (Am. Pres.); Milton H. Marshall (N. Africa); Dr. J. S. Tympany (Am. Baptist); Rev. D. M. Thornton, M.A. (C.M.S.); Bishop F. W. Warne (M. Episcopal, U.S.A.); E. M. Wherry, D.D. (Am. Pres.); H. U. Weitbrecht, Ph.D., D.D. (C.M.S.); Rev. F. Würz (Basel Ev. Mis.); S. M. Zwemer, D.D., F.R.G.S. (Arabian), representing 29 Missionary Societies.

The Women's Appeal.

"Open thy mouth wide for the dumb, in the cause of all such as are appointed to destruction. Open thy mouth, and plead the cause of the poor and needy."—PROVERBS XXXI. 8, 9.

"Remember them who are in bonds, as bound with them, and them which suffer adversity as being yourselves also in the body."

—HEBREWS XIII. 3.

"If thou forbear to deliver them who are appointed unto death, and those that are ready to be slain. If thou sayest, Behold, we knew it not, doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth not He know it, and shall He not render to every man according to his works."—PROVERBS XXIV. 11, 12.

WE, the Women Missionaries assembled at the Cairo Conference, would send this appeal on behalf of the women of Moslem lands to all our sisters in the Home Churches of Great Britain, America, Canada, France, Germany, Switzerland, Denmark, Norway, Sweden, Holland, Australia, and New Zealand.

While we have heard with deep thankfulness of many signs of God's blessing on the efforts already put forth, yet we have been appalled at the reports which have been sent in to the Conference from all parts of the Moslem world, showing us only too clearly that as yet but a fringe of this great work has been touched. Our hearts have been wrung as we have listened to statements after statements of sin and oppression, and have realized something more of the almost unrelieved darkness which reigns in the lives of our Moslem sisters.

1st. Through her physical sufferings such as spring from the evils of a child marriage; the unrestrained power of the men of the family, whether father, brother, husband, or son, to beat and abuse her; her powerlessness to escape or plead her own cause; her use of narcotics and stimulants not to be wondered at, to drown her misery.

2nd. Her mental sufferings, from ignorance and a sense of inferiority and degradation, from the continual fear of being divorced; her fear of unseen powers of evil, and of death and the hereafter; her lack of real love; the absence of true family life, which blights the home for both parents and children; and her suffering from the jealousy which is inseparable from polygamy.

3rd. Her spiritual suffering and anguish of mind, without comfort in the thought of God, Who is to her only a hard master, Whose injustice she unconsciously resents.

We feel that an outcry against the cruelty and injustice of men is not the way to meet these evils. There is no remedy but to bring the women to the Lord Jesus, Who died to save them from the curse pronounced upon them as a punishment for sin. We must teach her by love to win her husband's love, and by deserving it to win his respect, believing that God has given to every man the capacity to love his wife.

The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

We do not suggest new organizations, but that every Church and Board of Missions at present working in Moslem lands should take up their own Women's Branch of the work with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended. Trained and consecrated women doctors, trained and consecrated women teachers, groups of women workers in the villages, an army of those with love in their hearts, to seek and save the lost. And with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even though it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh, with ringing words of encouragement: "Have faith in God." "For verily I say unto you, that whosoever shall say unto this mountain, 'Be thou removed,' and 'Be thou cast into the sea,' and shall not doubt in his heart, but shall believe that these things which He saith shall come to pass, he shall have whatsoever he saith." "Nothing shall be impossible unto you."

"I know not by what methods rare,
But this I know—GOD answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh—soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the way I thought.
I leave my prayers with Him alone,
Whose Will is wiser than my own."

Our First Paper from Persia.

BY MISS HOLIDAY.

SHORT of stature, insignificant of presence, imperfectly educated in the old Armenian schools, of a non-Protestant family, a young Armenian of Salmas, who had for some years been a cab-driver in Tiflis, became a member of our Church and teacher of a village school. He is now about thirty-five years of age, and five years ago received a baptism of the Holy Spirit to enable him to carry the Gospel to the non-Christian races. His love for them and increasing fitness for the work seem a miracle to us, and a still greater one is seen in the willingness of his parents and young wife to allow him to go to the races hated and despised by Armenians, and counted by many as dogs and swine, unworthy to receive holy things, or have pearls cast before them. His family uphold his hands by praying for him and writing to him words of cheer and encouragement.

Just after the murder of Mr. Labaree in a pass through which we came the second day following, and while the two bodies were still lying in a near village, Baron Pedros said, "Khanum, I am afraid for G—— since this murder." I said, "You have laid him on God's altar for service, and you don't mean to take him back, do you?" With tears streaming down his face, he answered, "No, Khanum, no; how could I ever look my Saviour in the face when I meet Him if I denied Him my boy? All I ask is, don't let him go about alone as he has done." G—— said, "Father, this isn't a thing you can help, or I either. There is a band from the heart of Jesus to my heart, and where He draws I must follow, and where He sends I must go."

About four years ago the Lord laid it on his heart to go to a certain tribe of Koords, but no one would take him, as the region was too dangerous. He found in himself some remnants of race hatred, and prayed, "O Lord Jesus, Who didst pray for Thine own enemies, take away the hatred of these who have injured the Armenians so deeply and give me love for them, for Thou knowest without that I can do nothing." God answered his prayer, and found Koords who gladly took him, though he had to walk sixteen miles over rough mountain roads, and arrived with swollen and bleeding feet, but full of joy. He said, "I loved them all, the older men and women were as my parents; the younger, brothers and sisters, and every child like my own; but what was more wonderful, as much as I loved them, ten times more did they love me, and received me into their homes, saying, 'We hate the Armenians, but we do not count you one; you are of us.'" He spent some weeks among them, going often alone, as guides refused to take him on account of blood feuds between the different clans and villages. He was thus passing through a valley, when a voice came from a rock above, "Stand, or you are a dead man." Looking up, a fully armed Koord came out, prepared to rob and kill if needful. G—— said, "Come down, I came to find you; I am sent with a message for you." "For me? Who sent you?" "God sent me to tell you He loves you, and wants you to leave your wicked works that He may save you." The robber took him home, and kept him two days as a guest in his village. At a meeting of seventy or so he was oppressed, and said, "O, is there no one here who will accept my Master, Who died for you?" An

old man rose and said, "I will." "And must I go to Jesus and tell Him only one has come?" One after another twelve stood up. After the meeting they came and said, "We wish you to come to a mountain spring and baptize us." "But what if the others come and kill us?" "It doesn't matter, for then we shall go to be with Jesus, which is far better." But that same hour the Government troops arrived to fight with these villages, and he was compelled to flee. The Koords often say, "No one ever told us these things. We had no idea but that the fast and the pilgrimage would save us." Some of these tribes were Nestorian, who have only become Moslem within two or three centuries. It seems to be a fact with many of them that in the last hour it is whispered into the ear of the dying, "Look to Jesus and call on Him; He only can help you now."

G—— also visits Muslim tribes, not Koordish, but quite as wild, and even more fanatical. In one such village he and the Turk, who was his companion, were for three days refused a lodging or horses to leave the place with. They sat in the open street, taking turns to sleep and watch, and said to each other, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath nowhere to lay His head." The Turk was told, "Only leave that unclean Armenian, and you shall have a good place and pilav to eat," but he remained true. They went to the dwellers in the black tents, the Nomads, and being belated were obliged to spread their beds on the hill under the open sky. G—— said to K—— R——, "What shall we do?" And he replied, "We have a Master Who loved to be out on the mountain sides at night, and He will be with us." The donkey-man cursed and swore, and said, "These Elat thieves will kill us and take the donkeys." When they were laid down, G—— said, "How do you feel, K—— R——?" And the answer came, "Never so happy in my life."

Once G—— was overtaken by a party of young Moslems, and one lingered behind to hear the story of redeeming love, and said, "I never heard it before, but I believe it, and accept Jesus as my Saviour." Stepping behind a mud wall, they knelt for a prayer of consecration, and parted with embraces and kisses, to meet no more perhaps on earth.

One cold winter night, two men, one a converted Sayid, came to the village house where we were staying. It was late, and it became evident they could not return to their village that night. I could only spare a scanty supply of bed-covers for them, and said, "What shall we do, G——?" "We shall sleep together, of course, are we not all brothers in Christ?" So he and K—— R—— put their beds together, and they made out for the guests; but I silently thought, "It is one miracle when a Sayid will sleep in an Armenian's bed, and another when the Armenian will suffer him to do it."

When this work began we thought G—— would be soon killed, and he was willing; but he has been wonderfully protected, and by Moslems themselves. We were once called before a Sayid governor to give an account of ourselves, and on the road a man whom none of us knew stepped from a doorway and said, "Don't be afraid, I have spoken for you to the governor, and it is all right." And we had a good chance to preach Jesus to that proud Sayid.

A man said to G——, "Did you know when you were in Oosky the Mujtaheed meant to drive you out, but I am his Mirzat I said. Go slow, you had better be very careful in this matter. These people

have some powerful protector. Some of the kings of Europe must be behind them, for it is inconceivable that a Khanum and an Armenian should come here in the winter's cold and dare to tell us our religion is not true, and try to turn us to theirs, if no one was backing them up. Tell me, which of the kings did send you?"

Let us pray for the native Churches, that God may indeed send men from them.

Through midnight gloom from Macedon,
The cry of myriads as of one;
The voiceless silence of despair
Is eloquent in awful prayer.
The soul's exceeding bitter cry,
"Come o'er and help us ere we die."

How mournfully it echoes on!
For half the world is Macedon.
These brethren to their brethren call;
And by the love that loved us all,
And by the whole world's life, they cry,
"O ye that live, behold we die!"



KHARTOUM.

Extracts from "The Church Missionary Intelligencer."

THE GORDON MEMORIAL SOUDAN MISSION.

FINDINGS of the safe arrival at their distant destination of the party of six missionaries whom the Committee sent out in October last, in response to Lord Cromer's and the Sirdar's appeal, reached the C.M. House on February 2nd, and were announced in last month's "Intelligencer." Since then letters and journals have been received, telling us of the incidents of their journeyings and of God's good Hand upon them, prospering their plans and facilitating their progress, all of which call for thankful recognition.

It will be remembered that the party consisted of the Rev. F. B. Hadow, M.A., Trinity College, Oxford, well known among Public School boys as having taken a leading part in fostering their missionary interest; the Rev. A. Shaw, B.A., Emmanuel College, Cambridge, who had been Curate of Walcot, Bath; the Rev. A. M.

Thom, M.A., Christ's College, Cambridge, who had been Curate of West Ham; Mr. E. Lloyd, B.A., B.C., Emmanuel College, Cambridge; and Messrs. J. Comely and R. C. J. S. Wilmot, industrial agents.

Khartoum was reached on November 1st, All Saints' Day, "a fitting date," Mr. Hadow writes, "on which to set foot in the place where one of England's greatest Christian heroes gave his life for his country and his God, to redeem the Soudan from the power of the Evil One. It seems to me that this is the beginning of the answer to General Gordon's request that Englishmen should come out to the Soudan to teach the pagan tribes who are sitting in darkness and in the shadow of death." The Rev. E. A. Paxton, of the Colonial and Continental Church Society, at Khartoum, states (see "Greater Britain Messenger," for March) that *in the telegram announcing new arrivals, the name of Mr. Comely appeared last, and that the Arab clerk finding, on reference to the dictionary, that "comely" meant "fair, beautiful," gave their names in a string, ending up with comely missionaries.* At Khartoum a boat was purchased from the Government, and in this they started on the



A STEAMER IN THE SUDD

last stage of their journey—some 1,100 miles—on December 8th, the Sirdar attending a short service on board just before they left.

Mr. Hadow describes the sudd through which they were towed by a steamer:—"On Sunday night we reached Lake No, and there the river makes a sharp bend to the south and enters the sudd. Sudd (a block) is the name given to masses of water-plants and reeds which grow or float into the river from the neighbouring lakes. If these masses become stationary for any length of time they throw down roots which touch the bottom and establish themselves, or else a number of little plants like lettuces stick together and block the channel. Sometimes one sees huge blocks firm enough to stand upon or even to camp upon, and these have to be cut and loosened from the main block, when they drift down the rapid stream and break up. Sometimes it has happened that men have been imprisoned in the sudd for many months at a time, and only escaped starvation with difficulty, for no animals appear to live in the sudd, and it is almost impossible to move in it."

After thoroughly exploring the country around Mongalla it was decided that it was not desirable to make that station the Mission

base. The Baris in the Soudan are few in number, their villages only extending in a northerly direction some thirty or forty miles down the river. Accordingly, on the advice of the Mudir of the district, Cameron Bey, and the commandant at Mongalla, Captain Logan, on January 18th the boat was towed down the river a distance of eighty-four miles to Bor, which was reached the following day.

A clearing was made by the river-side and a zariba was formed. On January 22nd, Archdeacon Gwynne and Dr. Cook started on a week's tour eastward in search of a healthier site on the higher ground distant from the river. The Archdeacon writes:—

"On Monday, January 22nd, Dr. Cook and I marched inland from our station to learn something of the country and people before my return to Khartoum, that I might be the better able to place before the Sirdar our proposal for Mission stations.

"In addition to the ten Baganda brought up by Dr. Cook we were fortunate enough to obtain ten Dinkas from our own village to act as porters.

"We found after a march of twelve miles from the river a very extensive plain about 150 feet above the river level, covered with huts, evidently very fertile, with a large population, who welcomed us in a most friendly way, bringing out their sick to be treated as soon as they heard that one of us was a doctor.

"But what rejoiced my heart even more than all this was the fact that the place was absolutely free from mosquitoes, and we were able to sleep out in the open without mosquito-curtains.

"I found in every village we visited some one who could speak Arabic, and found no difficulty in making plain to the people the reason of our coming. We estimated that this plateau must stretch across country 300 miles long, and this I ascertained from the Government authorities was a fair estimate. We were able to visit three chiefs in their own villages, and wherever we went we were received most kindly, the doctor's treatment of their sick winning great confidence. The water was bad and scarce, the people having no idea of digging wells.

"The people told us of a race, three day's journey, named Beirs, who come every year at the beginning of the rains and raid this part of the country. After consultation with Dr. Cook, I placed before the Governor of our province, on my return, two urgent requests:—Permission to dig a well and build a temporary residence on this high plateau; and to allow Dr. Cook to retain his ten Baganda porters until he returns to Uganda. Our reasons for these requests were: (1) The health of our men, the river station being infested with malaria-breeding mosquitoes. (2) The well must be dug before the rains, to find out for certain how deep the water is, and the house must be in readiness for starting our inland station this year. (3) The Dinkas are unable at present to give us any assistance in building, and the Baganda are of the greatest use in erecting buildings and carrying goods. I ought to mention that this proposed inland station is in addition to our river station, where we have already cleared the ground, started a garden, and are building small huts. All are well, thank God, and are working hard at the Dinka language."

*"If you want spiritual power, you must do without worldly policy:
If you cannot do without worldly policy, you must do without spiritual power."*

American United Presbyterian Mission.

EXTRACTS FROM HARIM REPORT, 1905.

Women and Girls attending Sabbath Morning Service, 6,656.
 Women and Girls attending Special Weekly Meetings for
 Women, 3,959.
 Women and Girls attending Sabbath School, 4,417.
 Women receiving lessons from Bible Women, 1,183.
 Women being taught the Word regularly by Bible Women, 1,630.
 Women being irregular hearers of the Word, 2,492.
 Religions of those being taught:—Protestants, 845; Copts,
 1,592; Mohammedans, 211; Others, 165
 Total number under regular instruction, 2,813; total number of
 Ladies Missionary Societies, 12; total number of Junior Missionary
 Societies, 11; total amount of contributions of Missionary Societies,
 824 dollars (excepting Asyut); amount contributed in thank-offering,
 437 dollars.

GOD, Who commanded the light to shine out of darkness, hath
 shined in some hearts to give the light of the knowledge
 of the glory of God in the face of Jesus Christ. Such is the
 record that has gone on high concerning the work that has been
 done for the Master amongst the women of Egypt the past year.

The light has entered many miserable hovels, pathetic for their
 very barrenness of almost everything we consider essential to comfort,
 and the hearts it has found within have been just as dark as their
 surroundings, and the lives just as barren of all that is helpful and
 uplifting. And again it has shined into the homes of those in more
 favoured circumstances, to find them in just as great need of its life-
 giving light.

Day by day the Bible teacher or the missionary has made her
 rounds, and whether seated in a comfortable house or on a piece of
 sackcloth spread on the earthen floor, or on the black covering that
 one of the women has taken off herself and spread for her on the
 doorstep, she has to read to those who gathered about her from that
 and neighbouring houses, and often from the street, the old, old story
 of Jesus and His love, and her heart has been cheered as she heard
 them exclaim, "Your words are sweet." She has won their hearts,
 too, as she has patiently listened to their troubles and sympathized
 with them in their sorrows. Nor has the teaching of the Word been
 limited to these. The pastors have faithfully visited their flocks and
 taught many of the women in their houses, and have held special
 weekly meetings for them.

From Luxor, Mrs. Pollock writes:—With the Bible Women as
 mediators, the pastor and I held three prayer meetings in Coptic
 homes in different quarters of the city. At apparently the most
 fruitful one eleven Coptic neighbour women came. When speaking
 to the pastor each kept her face all covered except one eye, but as
 they became more interested in the explanation of Gospel passages
 they forgot their coverings. At the end of the meeting their whole
 faces were exposed, and as they stretched out their hands to bid us
 good-bye they expressed their gratitude over and over, and begged us
 to come back and hold another meeting, which sickness has prevented.

However, several of the eleven now come regularly to our meetings each Thursday, when the pastor holds a women's prayer meeting.

From Tima and Mushta the pastor, Rev. Beshy, sends the following interesting report:—We have no Bible Woman in this district, though the work is important and the field large, so that we need not only one but many. In the two Churches, counting members and adherents, there are not less than two hundred families, who hear the Word of God with gladness, and the desire to hear is increasing. Three meetings are held each week especially for women. Some of the pious women read to and help others, and are much concerned about



A SORROWFUL WOMAN.

their salvation. He tells us that they have had much encouragement in the work in three villages near.

From Zerabbi we have the glad news of a real Missionary Society organized among the women. The pastor, Rev. Gabriel Michael, writes:—During the year 1905 we organized a Woman's Missionary Society. It is small, and only in its beginning, but it has twenty members, and all of them preach in the Name of Christ every week, and they reach two hundred or more in this way. They improve the opportunity at funerals to read and pray. A gratifying result of their efforts is a larger attendance at the Sabbath morning services.

We hope you will pray for this Society, for they need special help and care.

Miss Rena Hogg writes from Asyut:—"In looking back over the past year, two occurrences immediately fix themselves on one's attention as marking it out from those that preceded it. During the earlier months of the summer a wave of special interest and earnestness seemed to pass over the country which affected the women's work as it did other branches of effort. Women began to attend Church and prayer meetings who had long been impervious to all appeal, and on inquiry it usually transpired that some of the more zealous members had called for them and brought them. For about three months the attendance at the women's meeting on Thursday morning ranged from sixty to eighty. Part of that time a few of them gathered also on Sabbath mornings before Church to pray for a blessing on the pastor and his work. The interest, so welcome and hope-inspiring, waned again; but while it was at its height a forward step was taken by the congregation towards more aggressive work in the south part of the town. Amongst other things they appointed a blind young man, who had received several years' training in Asyut College, to devote his time to house visitation. His work is not exactly that of the Bible woman, his visits being more occasional, his influence less intimate, but unembarrassed by side issues, and more entirely consecrated to the preaching of the Word. He is specially acceptable at public mournings, where he secures a quiet hearing with as little opposition as a missionary. His weekly average of hearers has been 164, and he finds himself perplexed by the problem of conflicting claims, the multitude of open doors.

"The other occurrence is one of the many signs of the success of that secondary and illusive work of the Mission, its leavening influence amongst those who never join its ranks, and never appear in its statistics. In the end of May an urgent, almost imperious call came from some of the Copts of Girgeh for the loan of a Bible woman. They had appealed to their own Church in vain. It had no one to send; and now they came to us. The occasion was the death of a daughter in one of the wealthy families, under circumstances that added a keen severity to the blow. The mother had given herself up to the most violent and extravagant grief, and those familiar with the wild confusion of the first days of a mourning in a bigoted and conservative Coptic hareem can fully sympathize with the urgency of the appeal of the men of the house for help. A friend of the family who was visiting in Asyut was ordered to remain until the demand was supplied, and telegrams followed each other in rapid succession, reiterating the plea and offering all the help that money could give to wipe away the difficulties.

"At last a blind woman was found willing to undertake the quest. She set out with many misgivings into the untried and unknown. Her welcome was all that could have been desired. From the first she won a respectful hearing from the crowd that thronged the house, and so great was her influence over the mother and relatives, that they almost immediately modified their customs to the extent of having only two formal weepings in the day, and none on Sabbaths—an innovation undreamed of in Girgeh, which is proverbial for the cruelty of its mourning customs.

"Every day she read and taught and prayed with the family alone, and with those who gathered to weep, and when death entered

another influential house in the neighbourhood, she was borrowed by them to do the same work of mercy she had accomplished in the house for which she had been sent. The agreement had been that she was to be lent to Girgeh for two weeks, but she was retained two months, and relinquished then only when it became apparent that she herself was hungering for her home and friends. The results of her work it is left for faith to guess at, but she is a worker of much force, intelligence, and piety, and scores of those who listened to her simple, earnest preaching had never before heard of Christ and His salvation in such a way that His message could reach their understanding and their hearts.

"In Asyut seven Bible teachers are at work. Four hundred and eighty have been taught by them during the year."

Quite an interest is manifested by the women of Mellaway. The pastor, Rev. Shahata Awada, writes that two meetings a week are held for women, one of which he conducts himself, and the other is conducted by the women themselves, one of whom leads the meeting, and one opens the subject, then gives the others opportunity to take part. From fifty to seventy women attend the meeting. The Bible woman here teaches about seventy women in fifty different homes.

In Feshn the pastor is encouraged because the women are attending the night meetings, and are learning the Psalms and singing them.

Rev. Shenudeh Hannah, of Senoris, Fayonne, says of the women that some of them show an interest in the salvation of others, and try to teach them themselves, or get them to come to meetings. About ninety-five women are taught the Gospel message by the Bible teacher. At their weekly meeting many of the women lead in prayer, and their prayers show earnestness, sincerity, and spirituality.

From Cairo, Miss Thompson writes:—"Five hundred and thirteen women have been under regular instruction in the four districts—Esbekieh, Fegalla, Boulac, and Shoubra. One hundred and twenty-four of these are able to read, two hundred and sixty-nine are regular hearers, and the remainder are beginners. Twenty-two were members of our Church, one hundred and four were Mohammedans, and a few were Syrians, and the largest number were Copts—women of some of the best families, down to those who live in the huts."

Of the nine Bible women under her instruction, she says: "There are several of these who go about comforting the mourners, praying for those in sickness, reconciling those that are at variance, and all of them are trying to bring the Gospel of Christ to their pupils. Two of the women united with the Church, and at least two others are thinking about it. The interest in religious things has never been so great, and the willingness of the women to have meetings in their houses (which generally means cleaning them, calling their neighbours, and furnishing coffee for them to drink) is very encouraging. Some of the Bible women have shown more of a yearning for souls, and for love and goodwill among men than ever before. One of these was rewarded by being invited by two wealthy families to the seaside for a holiday in summer, and she spent the time reading to them, or visiting those who needed her."

Miss Bukhtea says that in the districts of the huts she visits the women are so glad of her weekly visits, she feels she cannot pass

any house, no matter how tired she may be from reading and discussion. A Moslem said one day, "Come and moisten our hearts with the words of our Master." Recently another man asked her why she was going about teaching them to make Christians of them. After a very long argument, in which she showed a good deal of grace and skill, he said, "Keep on reading to them; we will lose nothing, as you tell them to be obedient to their husbands, and not to quarrel, or to speak bad words."

Miss Smith writes of the work in Haret es Sakeen and Fum el Khalig:—Women are often present at the Sunday School teachers' meeting in Fum el Khalig. One who used to attend the prayer meetings there, and seemed much interested, is now making every effort to keep women from coming. The Coptic priest there also seems determined to keep the work from succeeding, but the work is the Lord's, and it must succeed. Sickness among the teachers of Haret es Sakeen has hindered the progress of the work. Some women had to be given up, because no teacher was willing to go to them, they were so far away.

A pupil of the Bible woman in Fum el Khalig was led to Christ during the year. Miss Smith says: "She is very poor, but very earnest. Last year she gave one piastre a month to the Church, and she told me that she would give a piastre a month for herself and one for her baby. She had a charm on it, and when I told her it was wrong to trust in anything but the Lord, she quickly broke the string and took off the charm. Every spare moment she has she is sewing a little cap such as men wear. Her work is very nice, and she can sell a cap for three piastres, and it takes her three weeks to make one."

In Benha during the first part of the year the work was carried on with great earnestness and energy by the Bible woman. She also visited regularly two villages near the town, and occasionally went to villages some distance away, usually gaining entrance through the work of the colporteur. She would spend the day in a village, visit several houses, and the people would call in their neighbours, so that she would have several meetings, and preach the Gospel message to fifty or sixty. Her message was entirely new to many who heard, and they would beg her to come back. Plans were made for the enlargement of the work, and a new Bible woman secured, but by the time she had learnt the houses the Hospital at Tanta was left without a Bible teacher, and as no other could be secured, it was thought best to take the one from Benha. So we were left there with the new one, and as she is a widow, with two little children the village work has had to be given up, but the work in town still goes on.

Mrs. Coventry writes from Mansourah:—During the year the two Bible women have given lessons to seventy-four persons. The wife of the Coptic minister has been a pupil, and for a time their black servant girl took lessons also, but as she learned much more quickly than her mistress, they soon refused to let her take lessons, saying that she wanted to study so much, and neglected her work. . . . A poor ignorant Mohammedan woman was very angry at her husband when he united with the Church, but not long afterwards she told us how much better he treated her and the children.

In Tanta a Bible woman was at work during the first half of the year, but she went home for her vacation and did not return. Truly in Tanta the Master has set before us many open doors. No

less than one hundred houses are open to hear the Gospel message, but there is no one to go in. The whole country has been searched for a Bible woman, but none has yet been found, and the demands of other work have made it impossible for the one in charge of the work to do any visiting since the summer.

One woman, a most earnest Christian, has done what she could towards carrying on the work. She has herself taught her neighbours whenever opportunity permitted, and she has gathered them into her house for a meeting every week. Some of her Coptic neighbours were forbidden by the priest to attend her meeting, but she talked with them and urged them to come and hear God's Word, so they came back. She herself learned to read from a Bible woman after she was the mother of a family, and is now in turn a light to others.

In Alexandria, Miss McDowell says: "Women have appealed to us in regard to training their children, asking how best to train them up to serve the Lord, and in the hour of sorrow they came to us for comfort. It was our privilege to sit in the midst of a great mourning of about one hundred Mohammedan women and tell them of the love of our Heavenly Father. The death of a grand-daughter in a leading Moslem family has been the means of our getting very near the women. This was a very sad case, the child having been burned, and after a great deal of suffering was relieved by death. Our Bible women need the outpouring of the Holy Spirit, and our city needs a lady missionary set apart for work among the women."

Miss Finney reports one Bible woman at work in the Moharrem Bey and Bab Sidra quarters of Alexandria. She expresses thankfulness for this one, as she is exceedingly capable, and deeply interested in her work. During the year she has regularly taught sixty-eight women. She says of them: "Their Bible hour is a precious hour; if it happens that the Bible woman is hindered from going to anyone at the regular time, she is sure to be sent for."

The special prayer meeting under Miss Finney's charge is in the Bab Sidra quarter, and there is an average attendance of twelve. It is held every week, generally in the homes of Christian women, and each one is especially active in gathering in her Mohammedan neighbours; in this way a good many Mohammedans are reached, some of whom have become quite interested in hearing the Word. One family of Mohammedans asked us to have the meeting at their house in turn; we went, and had a splendid meeting. Some of the Christian women who are the mainstays of the prayer meeting have become quite interested in teaching their Mohammedan neighbours, and on other days gather them in and read to them and sing the Psalms for them.

Such is the story of the year, and while it is not ours to know, as the Master knows, every heart that has been made lighter, or every path that has been made brighter because of those who have ministered in His Name, yet He has given us much to encourage us, and much for which to praise Him.

ADELE McMILLAN.

"Men make the world, but women make the men."

"Fairhaven."

REST HOUSE FOR MISSIONARIES.

(From the "Egyptian Gazette.")

THE laying of the foundation stone of "Fairhaven," a house of rest for missionaries in Egypt, took place on Wednesday afternoon, April 18th, 1906. The ceremony, which was of a simple character, being performed by the Right Rev. Bishop Morley, D.D., Archdeacon in Egypt, in the presence of a small gathering. The proceedings commenced by the singing of the hymn, "I heard the voice of Jesus say," after which Bishop Morley delivered a brief address, at the conclusion of which he asked for the blessing of God on the good work inaugurated by Miss Van Sommer. The 23rd Psalm was then read by the Rev. W. L. McClenahan. Mr. George Swan, of Cairo, described the objects of "Fairhaven" in eloquent terms, and after prayers were said Bishop Morley performed the ceremony of laying the foundation stone. In the cavity under the stone was placed a bottle containing a parchment, which bore the names of the trustees, Miss Van Sommer, Mr. J. M. Cleaver, and Mr. George Swan, with details of the day's proceedings. The singing of "Abide with me" by all present, and prayer by the Rev. Dr. Finney, of the American Mission, brought to a close what was a simple but at the same time an impressive ceremony.

Many of our readers will no doubt be interested to learn the aims of the institution which is shortly to rise close to the Khedivah-Mother's Palace. These are best described in the founder's own words:—

"In going in and out of the homes of missionaries, up and down Egypt, I have sometimes felt a longing desire for some quiet spot to which I could take a tired mother, or a worker just beginning to break down, and nurse them back to health and strength again. There are about seventy-five men missionaries, about one hundred and twenty-five women, and some twenty children in the country; the rest of the children are in the Homeland.

"Amongst these two hundred people who are living away from their own climate, there are always some who are needing care and a little comfort; some who, if they fail to have it just then, will struggle on, but will probably in a few months have an illness which might have been prevented.

"And the purpose seemed to be formed of necessity to seek to build a house near the sea to become a place of resort for all missionaries of every society in Egypt, who might need home care and comfort, together with a change of air and rest.

"And this is what we want 'Fairhaven' to be. We found a site for it in a breezy spot on the edge of the desert, looking towards the Mediterranean, where the pure desert air will invigorate, and the fresh sea breeze will revive.

"It is nearly three-quarters of an acre in extent, and there will be room to build a good house of two stories, a basement for stores and kitchens, a ground floor for sitting rooms, and a floor upstairs for bedrooms. There is no need for a large place. We can begin

with a small house, and then, if more rooms are needed, they can be added some day. I should seek to find one or two friends to join me in keeping house, and then one of us would be always there to take charge, and be ready to receive our missionary friends whenever they need to come. Probably there will not be more than two or three at a time for a great part of the year, and then, when the heat begins in May, it will be full until the end of September. It is possible that in the months when it is not so much wanted by the missionaries in Egypt, there may be an opportunity of taking in friends from England—home missionaries who need rest and change. I have bought the land in the name of trustees, and have asked Mr. J. M. Cleaver and Mr. George Swan to undertake the trust together with me, in the desire that it may be a permanent help and blessing to English, American, German and Dutch missionaries in Egypt."

From "*The C.M. Intelligencer.*"

"The Anglo-Egyptian Sudan covers an area some 1,200 miles in length and 1,000 in breadth at its broadest part. Its northern boundary runs with the twenty-second parallel of north latitude from the Red Sea in the east, just north of Wadi Halfa on the Nile (which is some 900 miles from the Mediterranean), to the border of Tripoli in the west. Its southern boundary is roughly the sixth parallel, on the Soudanese (northern) side of which is Mongalla, while Gondokoro, the northernmost station of the Uganda Protectorate, is just south of the line. The whole country is divided into provinces. These, taking them in order from north to south, are *Halfa*, *Dongola*, and *Beber*, along the Nile; and *Suakin*, the maritime province to the east of these. *Khartoum*, with its sister towns and a district within a radius of ten miles, forms a province by itself. *Ghezireh* (the Island) comprises the rich and fertile district between the two Niles, formerly known as the island of Senna; it is the kernel of the Soudan. *Kassala* stretches from Khartoum eastward to Eritrea, and *Sennar* is south of it. *Kordofan*, the largest of the provinces, extends from the White Nile westward to Darfur. The above constitute the Arab and Mohammedan Soudan. The pagan Negro portion is divided into the *Fashoda Province*, including the Sobat country, and the *Bahr-el-Ghazal Province*, to the south of Fashoda and Kordofan Provinces. Each province is ruled by a Governor, or Mudir, a British officer of the Egyptian army; each mudirieh is subdivided into police districts (mamuriehs) presided over by a mamur, or inferior magistrate, who is invariably an Egyptian officer. The Sirdar, the English officer in command of the Egyptian Army, is the Governor-General. Darfur, though a tributary state, enjoys internal independence, as it had done for 400 years under an unbroken line of Sultans until 1874, when the Khedive Ismail annexed it. After the fall of Omdurman, a member of the former ruling house, Ali Dinar, who was then resident in Egypt, was sent back to Darfur, and to him the last remnant of the dervishes, who had fled westwards from Bor on the Nile, surrendered themselves in 1902.

The Soudan is far more peaceful internally, it may be confidently asserted, than it has ever been before in its chequered history. Mr. Peel says, 'Nothing has had a more pacifying effect than the spectacle constantly witnessed of British officials roaming the country unarmed and unescorted. This visible confidence has done much more than years of campaigning could ever do . . . Every day the *Pax Britannica* grows stronger and more deeply rooted in every direction.'

Prophetical Interpretation. Wanted a Book!

FOR many years it has been my deep conviction that vast tracts of prophetical Scriptures lie barren to us through our imperfect knowledge of history, especially the history of the near East. I am afraid the average way of studying these parts of the Bible is the picking out of a verse or passage here and there, and giving to them an evangelical interpretation often quite out of harmony with the context. We have got very little further forward in this realm of study than those of our forefathers who were responsible for the headings of the Authorized Version, who attributed nearly all the blessings to the Church, and nearly all the cursings to the Jews. I cannot but think that our interpretations of the prophecies have not been keeping pace with the increased knowledge of Orientalists in the history of the nations concerned; and that if a careful student of history, who also had the gift of spiritual insight, were to carefully collect all the historical data, and minutely compare them with the prophecies, we would have as results—(1) Fresh proof of the marvellous inspiration of the Scriptures. (2) A correct historical interpretation, which surely is the only way to arrive at their true spiritual teaching. (3) We would have a stimulus for missionary work in these lands, and we should surely find glorious promises for the future which are yet to be fulfilled.

We have been speaking of generalities; let us now particularise. Suppose, in answer to our prayers, God were to raise up a man, or men, having the essential gifts of spirituality, historical research, and level-headed prophetical interpretation, who would undertake to make a special study of the relation of Islam and the prophecies, are we not justified in believing that he would find there the rise and progress of Islam minutely foretold, as also its future? What would not be the practical value of such a work to us who are missionaries to Moslems! Think of the strong argument that it would give us for proving the integrity of the Scriptures, the point so essential to be demonstrated to Mohammedans; think of the stimulus to the missionary himself, that definite and precise promises of the ultimate triumph of the Cross over the Crescent would mean; think of the impetus it would give to the taking up of Missions to Moslems by the Churches and Missionary Boards at home; and then, surely, you cannot fail to realize that this is a consummation earnestly and unceasingly to be prayed for.

G. S.

Alexandria.

"Far off . . . made nigh in the blood of Christ."—EPH. II. 13.

DEAR MISS VAN SOMMER,

I AM glad to have the opportunity this morning of responding to your kind enquiry concerning the work of the N.A.M. at this Station. The endeavour to bring the Mohammedans, among whom we have lived ten years, the majority of whom are still far

off from the true God, even as others, to recognize that sinners are made nigh in the blood of Christ, and may draw near to the Throne of Grace with acceptance in His Name, has been continued throughout the year 1905.

Among the means in use to bring our neighbours near to us, that they may listen to the glad tidings, are:—

1st. The Friday Afternoon Prayer Meeting, at which Missionary friends from other districts are occasionally present and always welcomed. Often have we seen the effect of united prayer in the changed aspect of the meetings for the people of the district.

2nd. The Evangelistic and Expository meetings (with occasional use of the magic lantern) in the mandarah or in the school-room nearly every night.

3rd. The Girls' School, of which the average number throughout the year was 40. It is much larger now.

4th. Regular visitation of the German Hospital in Moharrem Bey—three times a week—where hundreds of the sons of Islam have had the Gospel expounded to them, together with worship for those who understand English on Sunday mornings.

5th. The presentation of copies of the Scriptures where a desire to possess the Book and to read it had become manifest.

6th. Occasional itineration, limited by lack of a qualified native helper with whom to exchange services, or another missionary brother to leave in charge of the home work.

7th. The helping of the young educated men in their endeavour to get a practical and grammatical knowledge of English. This has been a fruitful means of getting men near to us, so as to listen to the Gospel message.

8th. The annual feast, when presents given as prizes, sent by friends from England, have enabled us to gather together the relatives of the girls. We seek to use all these means in entire dependence on the Holy Spirit that they may result in nearness to God, through the blood of Christ, of those with whom we come in contact.

After our return in the autumn three new workers were led to join us, viz., Miss Hodges, who has had many years' experience in North Africa, Miss Emerson, and Miss Cookson. We have entered upon larger and more suitable premises, given to us by the Lord after very special waiting upon Him in prayer. All the meetings, as I write, are being well attended, but we long for more definite conversion to God. At our last commemoration of the Lord's Supper there were present in Communion with us four men who once were Mohammedans. They suffer much quiet persecution. We ask the earnest prayers of all who may read this that the Lord may awaken many by His Spirit to seek Him while He may be found, and to recognize the nearness effected by the precious blood of Christ.

Yours faithfully,
W. DICKINS.

North Africa Mission.

If any friend would like to supply us with magic lantern views on Scriptural subjects, such as are provided by the Church Army Lantern Department, 14, Edgware Road, London, W., we should receive them with gratitude, and put them to immediate practical use.

Is thy cruse of comfort failing?
Haste its failing drops to share;
And through all the years of famine
Thou shalt still have drops to spare.

Love divine will fill thy storehouse,
Or Thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden—
God will bear both it and thee.

Numb and weary on the mountains,
Would'st thou sleep amid the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And the balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow.



A FELLAH FAMILY LEAVING CAIRO FOR THE COUNTRY.

"Blessed be Egypt."

VOL. VII.

OCTOBER, 1906.

No. 29.

Editorial.

"Rise up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.

"And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land."—DEUT II. 24, 31.

GOD has begun to give, let us go in more earnestly and possess these lands for Christ. There needs to be a standard raised for Him in countless places that know Him not. And where the standard of Christ is raised, by however weak a hand, there Satan has begun to be dispossessed. Let us attempt great things for God: let us expect great things from God, as we all begin afresh our winter's work, whether at home or in the field.

The whole missionary force in Egypt felt the blow that fell on our friends of the C.M.S. in the sudden home-call of the wife of Dr. Lasbrey. She had endeared herself to all with whom she came in contact, and by her noble qualities of heart, and mental gifts, she had won the highest regard of her fellow missionaries and of her fellow Egyptian Christians. Everyone mourns her. Our deep heartfelt sympathy is given to her husband and child and friends at home.

We must also record the loss of one whose gifted pen has done much to arouse interest in the cause of Africa, and who for a short time devoted herself to the work in Egypt and the Western Sudan. Mrs. W. Karl Kumm (Lucy Grattan Guinness) passed away at Northfield, U.S.A., after a brief illness. Her husband, who was formerly a member of the North Africa Mission, will be remembered with true sympathy by his friends here.

The work of the Nile Mission Press has been continued all through the summer months in Cairo. As we look forward to beginning the winter's work with fresh zeal and energy we ask our friends to send us renewed help. These first two or three years are bound to be a struggle and a fight, and it is good for us to have it so, but in full hope of a future that will bring a great reward, we ask friends to share the struggle, and fight side by side with us. The events at Denshawi threw a bright light on the condition of the villages of Egypt. And we are responsible to carry the Words of

Life to these who are sitting in darkness and the shadow of death. It may interest our readers to know the names of a few of the villages in the Delta to which the printed message has been taken from the Mission Press during these summer months. They are only some out of more than a hundred villages that have been visited throughout the country, but we will not attempt to give too many names. We mention the following:—Toukh, Sheblanga, Hehya, Abu Kabeer, Sinbellawein, Talkha, Semennoud, Caleen, Kafr-el-Sheikh, Edfina, El-Atfe, Mahallet, Mousa, Kafr Dowar, Tala, Batanoon, Melig, Birket-el-Saba, Cowesna, Hamoul, Shanawan. (N.B.—All these and many more in the Delta; scores of others in Upper Egypt.)

Will friends in England and America enable us to go on with this work, and do it more efficiently?

The unrest and the threatened troubles have not prevented Mission work. No ill-feeling has been shown the missionaries, and we believe the best way to meet the crisis is by loving the people and winning them to love us. Will not more volunteers give themselves to this village work? Those with a little medical knowledge, whether men or women, are most valuable. We also need trained teachers for village schools. No doubt each Mission working in Egypt would add to their staff if workers offered themselves. At present the forces are distributed as follows:—The C.M.S. in Cairo, and itinerating work. The American United Presbyterians in all the large cities and towns, and native helpers in the villages. The North Africa Mission has two stations at Alexandria and Shebin-el-Kom; and the Egypt General Mission works chiefly in the villages of the Delta, having also stations at Alexandria and Suez, and literary work at Cairo. Reinforcements should be coming from all quarters, so that the forces of Islam, which are now making Egypt their headquarters, should be met with a gathering up of the soldiers of the Cross. We ought to flood the country with a force of those who are full of the love of Christ, and who will disarm hostility, and win the hearts of the people.

A Book is being prepared by women workers in Moslem lands to plead the cause of the women. We hope it will be out by the New Year, and our next number will give particulars of sale and publisher.

Friends may be glad to hear that "Fairhaven" has now finished its basement, and is reaching the top of its first floor. Three rooms are being built of the second floor, and we shall hope to build the whole this winter if God should send the funds. Only we do not want the work of the Mission Press to suffer through help being diverted to "Fairhaven," and will therefore rather ask our readers to keep the Mission Press on their hearts, until it is more able to stand alone.

God will take care of "Fairhaven." He has enough for both, and we believe He will enable us to open it in the early Spring of 1907.



The Nile Mission Press.

(Inc. 1905.)

Dear Friends,

ONCE again we bring before you our Superintendent's Quarterly Report of the work done in Cairo to the end of July. We trust that those of our readers who are interested in our Press are bearing its work upon their hearts before God in their intercessions. We need, at this time, when the battle is raging fiercely, and when, as soon as we get victory at one point another is attacked, that all our workers at home and abroad shall know experimentally such a deep hiding in "The Lamb in the midst of the Throne" that we may be able to go on undismayed and "to be led in the train of His triumph, so as to celebrate His victory over the enemies of Christ" (2 Cor. ii. 14, C. & H.)

May I ask you, as God has seen fit to allow both our colporteurs to leave us, to pray that He will send us another, "a man after His own heart" to enable us to get our literature broadcasted. Also will you join in prayer, as openings seem to be so hard to obtain, that He will lay upon the spirits of His people the need of the work and arrange, through them, for meetings during the coming autumn and winter to give me the opportunity to tell what we are doing.

Thanking you for all past help and prayer,

Believe me,

Yours faithfully, in Christ,

JOHN L. OLIVER,

Secretary.

16, Southfield Road,
Tunbridge Wells.

QUARTERLY REPORT OF WORK—MAY TO JULY.

Printing Department—

	Copies.	Pages and Covers.	Total pages.
(1). Evangelical Periodicals—			
"Orient and Occident"	23,790	8 + 4	285,480
"El-Morshid"	11,050	8	88,400
"Besbair-es-Salaam"	7,500	33 + 4	277,500
"Sunday School Lessons"	23,500	8	188,000
"The Golden Age"	8,000	8	64,000
"All Saints' Church Magazine" ..	150	8	1,200
			904,580
(2). For Publication Dept.—			
"Arabic Essays"	2,000	16 + 4	40,000
"Roots and Branches"	1,000	84 + 2	86,000
			126,000
(3). Religious Books, etc., for others—			
St. Mark (Nuba Language) (sheets 3-5) ..	1,000	24	24,000
Life of Christ (completion)	3,000	4	12,000
Life of Isaac (pp. 3-30)	3,000	28	84,000
Divine Truths (American Mission)	1,000	108 + 4	112,000
Temperance Tract	4,000	12	48,000
Tract, "No other Name"	5,050	8	40,400
Reader for Southern Soudan (Dinka Lang.)	300	16 + 4	6,000
Orphanage Report	500	16	8,000
Report Books	1,000	8 + 4	12,000
Christian Endeavour Syllabuses	600	4	2,400
Colloquial Tract	1,000	4	4,000
			352,800
(4). Various Job Work—			
Leaflets, Programmes, Tickets, &c. ...			109,162
GRAND TOTAL OF PAGES ...			1,492,542

N.B.—This one million and a half of pages is almost equal to the average of previous period, but not quite. *We can do with more work*, especially in English and European languages.

The attention of all workers in Egypt is directed to our offers of books made in the printed circular sent round.

What can you do to help us to get these Gospel books distributed?

A. T. UPSON,

Cairo,

August 18th, 1906.

Superintendent.

LIST OF PUBLICATIONS.

	MILL.
Shortened New Testament (or Abbreviated Harmony on the Gospels) ..	20
Appendix to "Essay on Islam"	20
Roots and Branches (a summary of Doctrine and Practice) ..	20
60 Colloquial Scripture Lessons (for schools, or for women) ..	20
Story of Welsh Revival (with picture of Evan Roberts) ..	10

	MILL.
Collection of 4 of the Arabic Parables	10
Coranic Sayings on the Christian Books	5
Perpetuity of the Law of God (Spurgeon)	5
Christ's Testimony to Himself	5
Prophecies of the Old Test. (Dr. Rouse)	5
Arabic Essays (from " Beshair-es-Salaam ")	5
Arabic Prayer Cycle	1
" For You " (Miss Mason)	gratis

(N.B.—All above in Arabic.)

STORY-PARABLES (SUITABLE FOR MOSLEMS).

No.	MILL.
1. The Man Drowned in Sand (Arabic)	1
2. Debt of Ali Ben Omar (Arabic)	2
2a. " " (English edition)	2
3. Lost ones in the Desert (Arabic)	2
3a. " " (English edition)	2
4. Saeed, the Weaver (Arabic)	2
4a. " " (English edition)	2
5. " El Mansour " (Arabic)	2
6. The Field of " Sahib-el-Niya "	2
7. The Nightingale (Arabic-English together)	3
8. The Bedouin and his Camel (Arabic-English together)	3
9. A Criminal who became a Saint (Arabic)	2
10. The House of El Hassan (Arabic)	2
10a. " " (English edition)	2
11. Wonderful Love (Arabic-English together)	5

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After the Cairo Conference.

(A Message to the Delegates.)

S. M. ZWEMER.

AT the request of the Editor I write this brief message, which I am sure will find an echo in all your hearts. A great and unprecedented opportunity always carries with it a commensurate responsibility. This is the law of Him Whom we honour as our Master and Lord. "To whom much is given, of him shall much be required." And this law we must obey. No one who was present in the upper room of Beit Arabi Pasha during those wonderful days last April, can deny that *much* was given us. It was an unprecedented opportunity for each of us, which many of our fellow-workers in the distant fields coveted. The result of the Conference has already been with power in England and America, and we know that spiritual forces are measured in ever-widening circles, like the waves from an object falling into quiet waters.

The question for us is how to do our part to make the results and influences of Cairo as strong and wide-reaching as possible. Three key-words sum up, for me, the message given those

present, and this threefold message we are responsible to tell out to our Churches and Societies—VISION, PRAYER, SACRIFICE.

1. *Vision.* That which God has given us to see we must picture to others until they too see it. If the vision tarry, wait for it. But do not lose it. Tell it out. The unaccountable neglect, the wonderful opportunities, the hopefulness as well as the hardness of these Moslem lands, the vantage-ground already gained, and the certainty of final victory—all these we saw before us. May God help us to show others. The volume of papers on "The Mohammedan World of To-day," and the other part of the Cairo Report, must have a wide circulation, and we can help it forward. Both books should be translated into the German and Dutch for use on the Continent. All of us can get extracts printed, and facts from these volumes put where they will kindle fire for missions. By word and by pen every Cairo delegate must voice the message: the whole Mohammedan world for Christ.

2. *Prayer.* We must advance on our knees, or our advance may be our defeat. Let us remain in the same humble attitude of faith and expectancy that marked our prayers at Cairo. There is no place for cowardice or fear. Yet, just because of the stupendous difficulties, the pressing needs and calls, and that hope, so often deferred, which makes hearts sick, we must cast the entire burden on the Lord. Let us lay before Him the statistical survey and the moral abyss, and the political complications of the problem. His glory and honour are at stake, not ours. Christ's rightful place in 230,000,000 hearts is occupied by a usurper. "Father, the hour is come, glorify Thy Son."

We must see to it that by our example and effort the prayer-spirit of Cairo becomes contagious until all the Churches of Christendom unite in a crusade of prayer to this one end. The crisis demands it. God wills it. We can do it if we will. The battle is the Lord's, but we must be faithful as soldiers. Let us continue in prayer for every Moslem land and every missionary labouring for Moslems. "Who is he that overcometh the world but he that believeth that Jesus Christ is the Son of God?" "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of Hosts, the God of the armies of Israel, whom thou hast defied."

3. *Sacrifice.* Nothing great or worthy was ever accomplished save by sacrifice. And the Cairo Conference means nothing to the Church unless it calls to greater sacrifice for the evangelization of these millions. Hitherto our missions for this part of the world have been an apology for apathy rather than an index of enterprise. We must press home the appeals of Cairo. Print and reprint them, and secure action by the various Boards and Societies. We must give this great problem the right of way in our thoughts and plans—and in our mission-work and mission stations—whatever it may cost. It is folly to expect a victory over against such odds without stress and strain, tears and blood. Shall any of us hold back? The noble army of living converts, and the memory of the martyrs from Islam should nerve us to a like life of sacrifice. If we who were at Cairo do not lead out into the new fields and new endeavours, who will? Will you not read with me the nineteenth chapter of the Revela-

tion, and notice that the last picture of our Saviour there paints Him as triumphant over Islâm? And then let us sing our hymn once more—

"The Son of God goes forth to war—"

and follow in His train.

Patna, Bengal,

July 18th, 1906.

MY DEAR MISS VAN SOMMER,

I AM sure all the missionaries who were present at the Cairo Conference will feel grateful to you for offering to make your excellent little quarterly, "Blessed be Egypt," a medium of communication between workers in different parts of the Muhammadan world. Your suggestion with regard to an exchange of Christian Muhammadan literature is both wise and timely. I am sure there must be good leaflets and books in English outside of India, written for Muslims, which we Indian missionaries have never heard of, but which we should be glad to put into the vernaculars of India; and I daresay that some of the tracts published by Indian Tract Societies might with advantage be translated into Persian, Arabic, Malayan, Chinese, and other languages spoken by Muslims.

In order to make a beginning in giving your suggestion a practical turn I send you a short list of English tracts and booklets which may be obtained from the Superintendent, Tract House, Park Town, Madras, India.

If you could find space for the list in your next issue of "Blessed be Egypt," it might encourage others to add some more names of books and tracts.

This is a modest beginning. I hope the day will soon come when the *best* books which are now obtainable only in Arabic, Persian and Urdu will be translated into English, and thence into all the vernaculars of the Muhammadan world.

With very kind regards,

Believe me, yours sincerely,

WILLIAM GOLDSACK.

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American Mission, Bacos-Ramle,

July 24th, 1906.

MY DEAR MISS VAN SOMMER,

OUR Annual Conference and Semi-Annual Missionary Association and Women's Conference have just closed their meetings, and I'll try to keep my promise and send a little account of the work done. It is difficult to report a Conference—a half-starving man does not well describe a feast, and some of us living on the outposts, where we never have the privilege of hearing an English service, and where all the services and public worship must be through the foreign—still *foreign*—tongue, are well-nigh starving for communion and fellowship with our fellow-workers in spiritual things, and we did have a continual *feast*, from the opening meeting, on June 29th, until the closing evening meeting, July 4th. A real feast of fat things. We were truly in His banqueting house, and our lean souls were fed and strengthened.

The Bible Studies led by Mr. Finney at the beginning of most of the Sessions were most helpful. One thought from these studies, brought out over and over again in many different ways, was that the Lord does our work so much as He wants us. The old, yet ever new lesson, so hard for us to learn, is to sit at His feet and be with Him more, and He will teach us to do more quickly and easily the "many things" for which we are "so careful and anxious."

The *Sabbath of the Conference* will ever stand out in our memories as a blessed day to our souls. In the morning we had the Bible Study on Love, and in the afternoon we had Communion Service and a Sermon by our oldest missionary, Dr. Ewing. The sermon taught us that as "kings and priests unto God" (Rev. i. 6) we should not feel poverty-stricken, and be living on the crumbs, when we might be supping at the table of the King of kings.

The key-note of the whole Conference was "more spiritual power."

The Session led by Dr. Alexander, on work among the Mohammedans, put new courage into some of our hearts. When there was a review made of what had already been done, and we saw the doors all open to a great work just beginning, our hearts burned within us as we talked of need of more prayer, more living epistles, more Christ-like lives, more "love that hopeth all things."

The night when Medical work was discussed, Dr. Anna Watson, of Tanta, presented a most earnest and eloquent plea for more evangelistic workers to enter the open Moslem doors in the villages around Tanta, where prejudice has been broken down through the instrumentality of the Hospital for Women and Children. When we heard of the great possibilities, and realized as never before what a wonderful key to open hearts and homes the medical work is, our Association decided to take steps to increase this force, and also to strengthen the medical work in Upper Egypt.

We feel that the guidance of the Spirit was with us all through the Association, and hard problems solved themselves. We feel, too, we are on the eve of greater things, and we are longing for courage to push forward when the message we are waiting for comes.

One of the things accomplished in the Women's Conference, held after the close of the Association, was a rather carefully-worked-out plan to get the co-operation of our native sisters in undertaking more extensive work for women and girls. And thus help by the great united effort to bring to the light those who now grope in darkness, and to bring out of the prison houses those who are bound by the chains of ignorance and superstition.

God grant that none of us shall rest and "be at ease," nor cease our supplication for the great outpouring of His Spirit, until we see the power of His might displayed here and multitudes born into the Kingdom.

Sincerely and truly yours,

CARRIE M. BUCHANAN.

Missionaries' Location.

AMERICAN MISSION.

THE following moves were arranged:—Dr. and Mrs. Murch from Tanta to Luxor, and to spend two months on the Ibis, visiting Upper Egypt stations before Dr. Hunt arrives. Rev. J. G. Hunt, D.D., and family to Assiout, as Evangelistic Superintendent, and to visit Churches up and down the river from Assiout from the Nile boat. Miss Criswell is to be associated with Miss Work in the Assiout Boarding School. Rev. and Mrs. A. A. Thompson to be in Assiout (new missionaries). Rev. and Mrs. R. W. Walker are to be stationed in Beni Suef. Rev. and Mrs. McGill are to be in Cairo. Miss Hammond has been put in charge of the Girls' School in the Haret-el-Sakkaeen quarter of Cairo, where she had worked last year with Miss Smith, who had charge of this school for thirty-three years, and has now resigned it, and in addition to the Bible work she superintends is to take charge of what is to be known as the Fowler Orphanage for Girls, to be carried on in connection with the American Mission School in Fum-el-Khalig, which Miss Smith started some years ago. Already six children have been taken care of there by Miss Smith and her assistants. The school is near the British Cemetery. Rev. and Mrs. S. A. Work are to be in Benha after the new year, to help in Cairo in the meantime. Rev. and Mrs. Kruideiner are to be in Tanta on their return to Egypt, and he is to continue his classes in the Cairo Theological Seminary. Rev. M. Henderson is to be located in Tanta on his arrival. Miss Adele McMillan was asked to superintend the evangelistic work in the Tanta Hospital besides her other

work. Her sister, Miss Carol McMillan, is to be located in Tanta. Rev. and Mrs. Boyd are to be in Alexandria. Dr. Findley and family are to be in Assiout Hospital for a time before commencing work in the Delta. Three new teachers are coming for the Assiout College (young men).

AT a recent meeting of the Pan-Islamic Society, held in London to do honour to Mustapha Pasha Kamel, Mr. A. Suhrawardy, the energetic secretary of the society, welcomed the Pasha in an Arabic speech, in the course of which he said:—

"The leaders of Islam are fully conscious that the Moslems have fallen on evil days, and are compassed round with darkness and with dangers. Islam needs a leader at this critical stage of her history, and the leadership and its concomitant responsibility ought to belong to the Mussulmans of India; but they, in spite of their numerical strength and devotion to the Holy Faith, are powerless because of difference of religions and tongues. *Thus the leadership of thought and action in Islam has passed to Egypt*, situated as she is at the confluence of the streams of the ancient and modern civilizations, on account of her vicinity to the Cradle of Islam, and the solitude of the desert, which has been the source of inspiration of liberty, equality, and fraternity."

Mustapha Pasha Kamel said, in the course of his speech to his co-religionists: "Conquer with the force of knowledge and history the strong fortresses of prejudice and bigotry, and open wide the gates of your heart for the reception of Truth and Light. For a conquered people there is no cure better than a passionate devotion to Truth. Be ye, therefore, messengers of Light and Truth, the missionaries of brilliant and triumphant Truth, the army of physicians prescribing the bitter pills of Truth. Tell the effete and feeble rulers and princes, 'Awake from your deep slumber. Recover soon from your drunkenness caused by the possession of absolute authority, the boast of heraldry, and the braveries of pomp and pageantry. Awake ye, before the depths of degradation into which your subjects have fallen sound the death knell of your rule and shake the very foundations of your throne. Awake, before the day overtakes you when repentance and regrets will be of no avail.' Tell the rich, who waste so much of their wealth in the pursuit of ignoble pleasures, and who do not spare a farthing for a noble cause, Awake, before it is too late. Do not forget in the midnight of your intoxication that a bitter day of reckoning awaits you. Awake, arise, or be for ever fallen. Your fates are bound up with those of your people, and your glory depends upon their prosperity. If they rise, you rise. If they fall, you fall with them. Wealth is a poison if it becomes an instrument of evil; a life-giving antidote when devoted to a noble purpose. Regard it, therefore, as a divine gift and a sacred trust. Tell the people who live the life of animals and are led like dumb, driven cattle, 'Awake, and realize the true significance of life. Fill the earth and adorn it with the results of your labours.' Gentlemen, you alone can make them understand the full meaning of life. Hasten, therefore, with your medicine, O physicians! the patient is in a critical state, and delay spells death."

Church Missionary Society. In Memoriam.

EMILY FRANCES LASBREY.

Entered into her rest July 1st, 1906.

The following words were spoken (in Arabic) at the grave, when a company of her friends, both Egyptian and English, laid her to her rest. May the words issue in the spreading of her influence in Egypt, to the glory of God.

MY Friends—no, *Her* Friends! It is of our best that God has been taking these four years. But three years and a half ago we gathered in this place round the last resting-place of that friend of ours, that man of God, Mr. Adeney, whose memory is still green amongst us. One short year later we met again to lay to her rest that woman greatly beloved, the light of our eyes, whom not one of us forgets. And to-day, the third time, we face each other once more round the grave of this dear saint whom God has so suddenly taken to Himself. Said I not well that He takes of our best? For who was nobler and truer than the first? who was more loving and beloved than the second? and who could less easily be spared than this dear one whom we mourn to-day? But if this is so, there must be some special purpose, some special lesson He wills to teach us in these terrible times. And we *must* learn it!

We think back over the life of this our beloved in Egypt. She has spent eight brief, full years in our midst, and how full of service they have been! Before her marriage she worked much in the school, and many are the girls, now growing or grown into women, who can testify to her influence upon them then. She also laboured abundantly in the work of visiting, which she loved. She mastered this difficult Arabic because she mastered the hearts of the daughters of the Arabs. She spoke with rapidity and ease because she so easily loved. One who went visiting in her company, to see her methods of work, said, "She greeted those poor women, kissed them, and spoke to them, as *loving* them." That was the secret. And after her marriage she did not abandon work for the Master, though the character of her work naturally changed much. For she was "given to hospitality"; she made many at home; she was a source of unity, not discord, of cementing, not separation, in our circle here. Who can testify to have heard a hard or an unkind word from her? Not one, I think. For she was ever calm and unperturbed. Nothing upset her. Therefore her presence made for peace.

Not only so, but she was ever ready to do most useful direct work for God. We have said that she had command of the language; so, if it was the most ignorant fellah to be taught, or a circle of her servants, or workers in the compound, or a Sheikh from the Azhar, she was ready and able to teach. And how many are there who were taught by her and remember the thoughts which she drew from the Word of God, of which her knowledge was so deep!

One used to wonder at her knowledge of God's Word, but yet more at her love for God's Son, which was very striking and beautiful. One felt it. We remember well when she returned from England this last time, with her little son in whom she rejoiced; and

then, on almost the morrow of her return, God's hand was laid upon the lad, and He took him away to Himself. Did she murmur? Did she vex herself? Did she rebel? No! She said, "But for the climate, he would not have died. I am glad, therefore, that by this I know it was for the cause, for the work's sake, that he has been given!" Noble words! in which she expressed her utter devotion to Jesus Christ, and her willingness to sacrifice her very dearest for Him and His Kingdom.

Said I not well, then, that God takes of our best? But does He take them that their work may disappear, their influence vanish, their tree wither and grow barren? It is not so! And it rests with us to see that it is not so. Her life and influence have not ended, but only just begun, if we bear in our hearts her holy example, if you who were taught by her remember and manifest forth her teachings. That is how she will live and not die. For as we think of her now in this solemn and pitiful hour, standing round this bed of death, can we tolerate the thought of sin? Do we not hate the thought of it? Do we not hate our sinful, selfish selves? Do we not long to live more purely and nobly? So should it always be. Why should it not so always be? We should always live as purely and as nobly as if we were ever in the presence of the holy dead, as indeed we are. So let it be, Amen.

Farewell, then, farewell, thou greatly beloved. We bid thee farewell. Lovely and pleasant wast thou in thy life, lovely and pleasant in thy death, with thy children about thee—one by thy side, him whom thou gavest up for Christ, and one in thy arms, her for whom thou gavest up thyself. Farewell! We return to the world, but we shall not forget. We return to live more worthily of having stood here—more worthily of the day when we ourselves shall be called away to our own last resting-place. Farewell!

Two Days of Waiting upon God.

MANY missionaries who were remaining in Egypt for the summer, met together for two quiet days of prayer on the 9th and 10th August. By kind permission of Mrs. Lawrence they gathered together in the small Hall of the Sailors' and Soldiers' Institute, Alexandria. It had been arranged to hold them on these days, as they were the last days of the Llandrindod Convention in Wales, and much prayer was made there for their brethren in Egypt. One of those present said that he had never been in a meeting where there was so much silent prayer.

The Presence of the Holy Spirit was felt in a very marked way. At first prayer seemed most difficult, as if there were a wall to surmount, and there was much trouble felt by many to find out the cause, and get the victory. At the close there seemed to be an open heaven and a voice saying, "Ask, and it shall be given you." We seemed but to have begun when it ended, and we went away, to continue alone with God.

The Oases of Egypt.

THE Oases of Egypt are numerous, if one take count of the wells in the desert, where, shaded by palm-groves, the traveller can seek relief from the scorching sun. Properly speaking, they are seven, with an importance which dates back into remote antiquity. The largest is that of Khargeh, "The Abode of Amen," or, according to Herodotus, the "Isle of the Blessed." That of the greatest historical interest is Siwa, the Oracle of Jupiter Ammon. The others are the Little Oasis, El Hayz, Farafreh, the Oasis of the Blacks, and the Oasis of Dakhleh. In order of importance, the Great Oasis, or Wah El Khargeh, comes first.

THE GREAT OASIS.

It is situated in a natural depression of the Fayoum, ninety miles long by twelve broad, one hundred miles west of Thebes. Cultivated only in parts, it supports a population of five thousand. The routes to it are several, *i.e.*, from Assiut, Geergeh, Abydus, Thebes, or Esneh; though there is an alternative route from Cairo *via* the Wady Rayan (of Cope Whitehouse fame) and the Little Oasis. Besides being the largest Oasis, the Wah El Khargeh is of archæological interest; as the numerous relics of its bygone antiquity show. Here was the starting point of that army of Cambyses, which perished half-way to Jupiter Ammon; here was the famous Temple of Amen-Ra, whose ruins lie scattered $1\frac{1}{2}$ miles to westward of the capital, El Khargeh, a village of 3,000 souls, and whose walls are incised with the name of Darius. Here Nestorius was banished by the Council of Ephesus in 435 A.D.

The ancient capital was Ibis, and it stood not far from this Temple of Amen-Ra. To north is a necropolis of the early Christian epoch, wherein the sacred Tau, or Egyptian symbol of life, takes the place of the Cross.

The province of the Fayoum itself, in which this great Oasis is situated, is, practically speaking, an oasis. Anciently it was famous for its Labyrinth and Lake of Moeris, built by Amenemhat III., N. of the mounds of Assinœ, the city which worshipped a crocodile that dwelt in the lake. Medinet-el-Fayoum, with 10,000 inhabitants, on one of the branches of the Bahr Youssuf, which waters the entire depression, is to the south of this artificial lake. The population of the whole province is 150,000 or more; it is of remarkable fertility even now, though nothing to what it used to be in the time of the Pharaohs. Its chief exports are corn and cotton.

DAKHLEH.

Following the westward branch of the Khargeh depression, there is the Oasis of Dakhleh, of which the chief town is El Kasr, with 1,500 inhabitants and several well-built houses. The sheikhs of El Kasr pride themselves in being the descendants of the Koreish, who settled there 400 years ago. The sheikhs of Kalamoon, a well-built village eight miles south of El Kasr, are no less proud of their genealogical tree, claiming the honour of having governed the Oasis since the days of Sultan Selim, and the fact that they still hold the title of Tchorbadjis, which is Turkish, confirms their claim. As with the Oasis of Khargeh, that of Dakhleh abounds with *antikas*. Five miles westward from El Kasr is the sandstone Temple called

the Stone Convent. It has the names of Nero and Titus in hieroglyphics, the fane being dedicated to the Theban Jupiter. Other villages of importance are those of Isment, near to the ruins of a large ancient city—now known as Isment el Kharab; Ballat, with 800 inhabitants, and Teneyed. Springs are plentiful in this Oasis, which is much more fertile than that of Khargeh, and supports a larger population, *circa*. ten thousand. At El Kasr there is a mineral spring in the middle of the village which irrigates the surrounding land, and supplies the hammam of the mosque, at a temperature of 102° Fahr. The inhabitants of this Oasis seem much superior to those of the other Oases, such, for instance, as Farafreh or the Little Oasis, being more hospitable and less ignorant and bigoted. Their principal source of revenue is the date harvest, but they grow much rice, fruit, and olives.

Between the Oasis of Dakhleh and that of Khargeh—in fact you pass it on the road—is the spring of Ain Amoor, situated on the slope of the Jebel Ain Amoor, 1,000 feet above the valley. Beyond the ruins of a Temple dedicated to the gods of Egypt, and which was built to protect the spring, there is not much to note, but the grateful shade of its palms is very refreshing after the long and toilsome journey up the Ain Amoor Valley, over a plain strewn with black conglomerate.

FARAFREH.

A journey of four days north from El Kasr brings the traveller to the Oasis and village of Farafreh, with one hundred male inhabitants. It is famous for its olives, of which quantities are exported. There are no archæological remains, and a castle for the protection of the village from attacks by the Arabs is the only monument of this "land of kine."

OASIS OF THE BLACKS.

This is situated six days' march westward from the road to Farafreh. Abounding in palms, springs, and ruins, it is inhabited by negroes, who furnished the Moghrebins in the good old times with treasured slaves. The negro element pervades the ethnology of this and the other Oases to the west which lie in the "Valley of the Blacks," the tribes of Simertayn and Ergezayn, at Gebabo, being important.

EL HAYZ.

Three days north, and you reach Wah El Hayz, a day's march from the Little Oasis. It has springs, and cultivated land, but no village, the crops being sowed and reaped by the people of the neighbouring Little Oasis. The Oasis, however, was not always deserted, for there was once a Brotherhood of Christian Monks, whose ruined Church at El Errees has horse-shoe arches and a Coptic inscription; pottery and nebk trees are evidently remnants of the monastic pleausance.

THE LITTLE OASIS.

In point of population and natural wealth, the Little Oasis, the northernmost of this Sporades, is the most remarkable. Endowed with copious springs of water, *initium rerum* of desert fertility, it can support a population of 10,000, who pay considerable attention to the cultivation of their soil. This population is distributed

among four villages—Zubbo, Mereeyeh, El Kasr, and Bowitti. El Kasr, whose inhabitants share with those of Bowitti the cornfields and harvests of the neighbouring Oasis of Hayz already alluded to, is so named after a Roman palace, once a noble edifice, with Doric mouldings and imposing arch. Its gardens are no less noteworthy, and grow oranges, pomegranates, apricots, vines, figs, and bananas. Nor is this all. For in addition to the gifts of art and culture, a bounteous nature has provided springs of warm water. At Zubbo these waters collect in considerable volume, the pond measuring thirty by six feet deep. Dates, as with the other Oases, are the



IN THE FAYOUM.

principal source of wealth, and those of the Little Oasis groves are far superior. They consist of four qualities—Sultanee, Saidi, which are the best, Kaka and Ertob.

JUPITER AMMON.

The Oracle which Alexander the Great consulted has vanished, together with its old-world secrets, but for all that, and despite the lapse of time, it has not lost its original character of mystery. To-day the Oasis of Siwa, between Jebel Mulei Yus and Kamissa, on the west of Siwa town, contains a population of 7,000 or so, who are hedged about with the barriers of suspicion, barbarism, and

fanaticism. This population—and I borrow the words of Silva White in his book, "From Sphinx to Oracle"—are undoubtedly of the Berber stock, and their language is a dialect of Berber, or Tamasirt. Like all sedentary Berbers, who have intermarried with the negroes of the Sudan, they are darker than the hill-folk. . . . They are for the most part of singularly unprepossessing appearance. The Arab type, especially the Waled Ali, is seen only in a few exceptionally favoured individuals. So much for the people. In politics they are divided into Rharbyin (Westerners) and Sherkyin (Easterners), the former being regarded as intruders. The Senussi sect predominate both in numbers and influence, according to Silva White. In Siwa this sect number 800, at a low estimate. The rival parties are always at war, as is only natural. . . . The dress of the men is a long white shirt, with drawers, a skull-cap of cotton, or a red cap of Tunisian fashion. Yellow morocco shoes, with stout soles, protect the feet. The women, a long white shift or a dark-blue shirt, and a blue-striped *milaya* over the shoulders; great attention is paid to the dressing of their hair, which is plaited into wisps and braids like a mop, ornamented with silver coins.

Geographically, as well as politically, the Oasis is divided into East and West. It is six miles long, by five wide. In the N.E. there is a lake of brackish water, ten miles beyond which is the small Oasis of Zeytoon. South of the Oasis of Siwa low dunes bound the horizon; north, the coastal plateau shows a bold line of escarpment, 300 to 600 feet high, in a fine sweep of chalk cliffs extending from west to north-east. And in all directions conical hills rise from the desert like sentinels in this sleepy hollow. In the summer—May to October—when the khamsins prevail, there is malaria, and the inhabitants are unable to work.

The wealth of Siwa consists of its date palms, of which there are said to be 300,000. On these the Egyptian Government levies a tax of two piastres each. The average yield is 30,000 cwt. of dates, which are all exported to Egypt for barter. But this form of exchange is being superseded by the introduction of a currency—partly Turkish, partly Egyptian. The Oasis is under Egyptian rule, however, and the tribes have submitted to Khedivial authority, and *even* pay taxes. The world-famous Oracle of Jupiter Ammon is not at Siwa, but three miles distant to the north-east, embowered in a luxuriant palm-grove. Aghormi is the present name of the Oracle; it was the acropolis of Siwa. There are various vestiges of the Temple of Ammon, but only one large hall remains intact; its walls, blackened by centuries of smoke, show no trace of hieroglyphs. Of the minor Temple of Jupiter Ammon only a pylon remains standing. A mile to the south of this is the Fountain of the Sun, the Ain Hammam, the gem or the Oasis. Enshrined in a beautiful setting of tropical vegetation, round in shape, eighteen feet deep, the ancient masonry of its sides as firmly set as if built yesterday, this perennial effervescing pool must have served many of the sacred rites of the ancient Egyptians.

Silva White so concludes a chapter:—"Should the Mahdi raise the banner of revolt, Siwa will be the Khartum of the Senussi Question. As for Jarabub, that, so far as Egypt is concerned, will be their Omdurman. Perhaps a light railway from Jerjub to Siwa, and the creation of Oases between Cairo and Gara, may some day become a question of practical politics."

One hundred miles north-east of Siwa, and on the caravan road thither, is the Oasis of Gara, of considerable extent. It is, however, wholly uncultivated, and with a mere handful of inhabitants is no place to stay. The village of Gara has about seventy-five inhabitants, some of whom are Senussi—all of them equally indolent and poor. There are two wells in the Oasis, and several water holes.

The Oasis of Kufra, 300 miles south-west of Ammon, is the Tomb of Sidi Mohamed, the founder of the Senussi, and was, till quite recently, the seat of the present Sheikh-es-Senussi.

LAURANCE MORTON.

Alexandria,
July 20th, 1906.

Israel in Egypt.

IV.

JOSEPH—A FATHER TO PHARAOH AND LORD OF ALL EGYPT.

(*Genesis* xl.-xli.)

INTRODUCTION.

THE interest of the last twelve chapters of *Genesis* is centred in the history of Joseph, which is given us at considerable length. The narrative of Joseph's life is the connecting link in the Sacred Volume between the story of a single life and the history of a people. In the days of Joseph, the Covenant life—God's relation to Israel—summed up in one man Abraham, enlarges itself into the dimensions of a tribe. Joseph is the ancestor of the two tribes Manasseh and Ephraim, which are referred to as "the children of Joseph," "the house of Joseph," and as "Joseph" alone. In the blessings of Jacob (*Genesis* xlix. 22-26) and Moses (*Deut.* xxxiii. 13-17) "Joseph" represents two tribes. For three generations the chosen family was confined to successive individuals. Abraham had one "Son of Promise"; Isaac had two sons, one of whom "despised his birthright"; in Jacob's children the family for the first time widened, and in Joseph, the late-born child of his favourite wife, the spiritual heir was found. Joseph combined in himself some of the best qualities of his ancestors—the religious disposition of Abraham, the tranquillity of Isaac, and the foresight and diplomacy of Jacob.

THE DREAMS (xl.-xli. 36).

The State Prisoners (xl. 1-8).

The superintendents of the royal cellar and the royal bakehouse would be, according to the custom of the time, high officials of the Egyptian Court. The titles and the order of precedence of such officials are enumerated in the papyri. Possibly the "Lord High Butler" and "the Lord High Baker" were suspected of plotting to poison Pharaoh. Having in some way incurred the displeasure of Pharaoh they were put "in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound," *i.e.*, in the house of Potiphera, who had bought Joseph of the Midianites.

The prisoners would be under surveillance in more or less close confinement, but would apparently not be subjected to severe or rigorous treatment. On these two great men Joseph is charged to attend. In the "Conspiracy Papyrus" (Museum of Turin) we have a long account of the trial of some court officials who plotted against Ramses iii. (B.C. 1202-1170). In this case, as in that of the chief butler and the chief baker, the conspirators were confined for "a season" until evidence was collected, and sentence could be passed.

This story of Pharaoh's two officials would probably not have been recorded for us in the Bible had it not been required to show us how Joseph—the heir of promise—was advanced to honour.

The Butler's Dream (vv. 9-15).

Dreams are recorded both in the Old Testament (*Gen.* xx. 3; xxviii. 12-17; xxxvii. 5-10; *Judges* vii. 13; *1 Kings* iii. 5-15; *Daniel* ii., iv. 5-18) and in the New Testament (*Matt.* i. 20; ii. 13, 20; xxvii. 19). Some dreams are said expressly to be communications from God: all dreams recorded in the Bible are dreams which came unsought, *i.e.*, were not induced by artificial means. There is no trace of any superstitious interpretation of dreams. "Do not interpretations belong to God?"¹ The prophetic nature, and the interpretation of dreams have always held a foremost place in Egyptian religion; *e.g.*, the dream of Thothmes IV. (c. B.C. 1423-1414) which he dreamed while resting under the shadow of the Great Sphinx. In his dream the "Lord High Butler" sees the whole process of wine-making pass before his eyes in a few seconds. Naville has published a text from the Temple at Edfu which tells us that grapes squeezed into water formed a refreshing beverage which was drunk by the King.

Incidentally the all-pervading lesson of Joseph's history is again impressed upon us, *viz.*, the remarkable manner in which God was with him, and the way in which Joseph felt and recognized the Divine Presence. To his sad fellow-prisoners he instantly refers all wisdom to his God—"Do not interpretations belong to God?" and again to Pharaoh (xli. 16), "It is not in me: God shall give Pharaoh an answer of peace."

In vv. 14 and 15 we see for the first time his sadness, and deep longing for release from captivity.

"He in a loathsome dungeon doom'd to lie,
In bonds retain'd his birthright liberty,
And shamed oppression, till it set him free."—*Dryden*.

Though left to languish for two weary years, yet he still performed his daily duties patiently and faithfully, and so succeeded as a slave and a captive, as he afterwards succeeded as the Viceroy of Egypt.

The Baker's Dream (vv. 16-23).

In the tomb of Ramses III. at Thebes (Dynasty XX., B.C. 1202-1102) there is a representation of a royal bakery,² showing the various processes of bread-making: one of the figures is pictured as carrying upon his head a tray containing rolls of bread. "Three baskets of white bread" (R.V.). Symmachus, a second century Greek

¹ An emphatic warning is given against trusting in dreams in *Eccles.* v. 7.

² In Wilkinson's *Ancient Egyptians* (i. 176, Ed. 1878) we have a reproduction of this representation.

translator, renders "baskets of palm-branches," and the rendering "wickerwork baskets" has been proposed. We learn from the Canopus and Rosetta decrees (B.C. 239 and B.C. 195) that the birthday of Pharaoh was the occasion of granting amnesties to prisoners. Decapitation, followed by the hanging of the body on a gibbet, was an Egyptian punishment.

The chief butler, restored to his position and to the favour of the Court, forgot altogether his companion and helper in adversity. "Make not thy head a grave, but a repository of God's mercies," writes Sir T. Browne in *Christian Morals*. We forget the Giver in the gift.

Pharaoh's Dreams (xli. 1-36).

The dreams are thoroughly Egyptian in their imagery and subject matter.

Tanutamén, King of Ethiopia at Napata, tells us in a long inscription on a grey granite stele, known as the "Dream stele," how, encouraged by a dream, he conquered Egypt to Memphis (*Cent.* VII. B.C.). Renouf says dreams were looked upon as "revelations from a world quite as real as that which we see about us when walking." Magic and strange medicines were in vogue for producing them, and there was a recognized class of professional experts—the Hersheshta—who undertook to explain prophetic dreams.

The word for "the river" (vv. 1, 2, 3, 17, 18; *Exodus* i. 22; ii. 3, 5; iv. 9; vii. 15, 17, 18, 20, 21; viii. 5, 7; xvii. 5; *Amos* viii. 8, etc., etc) is one borrowed from the Egyptian language. It is the river's sacred name "Ye'or". The present name for the great river comes from the Greek, and is found as early as Hesiod (*Cent.* VIII. B.C.). In *Exodus* vii. 19; viii. 1; *Isaiah* vii. 18; xix. 6; xxxvii. 25, etc., we have the plural form of "ye'or," used of the Nile branches, or canals in the Delta. An insufficient inundation has always meant dearth. Such calamities, sometimes lasting several successive years, are repeatedly mentioned. A legend of Ptolomaic times reports a seven years' famine before 3000 B.C.

The word in the Hebrew for "reed-grass" (xli. 2, 18, R.V.) is an Egyptian loan-word, and is derived from a root meaning "greenness," and was a term specially applied to the reed-meadows on the banks of the Nile. The cow-headed goddess, Hathor—the "great mother"—the personification of fruitfulness, is described in the inscriptions as "causing the Nile to appear in its season," "pouring forth fruitfulness upon the land, etc." The kine emerging from the Nile would be a natural and well-understood emblem of fruitful seasons.

The sacredness of the number "seven" appears among the Hebrews, the Babylonians, the Vedic people of India, and the Egyptians. In *Ch.* 148 of the "Book of the Dead," mention is made of seven sacred kine providing food and drink for the dead.

We cannot but be impressed by the calm and unpretending, and yet confident manner of the interpreter of Pharaoh's dream. It forms a striking contrast to the helplessness of the "Sacred Scribes" or "Magicians." The interpretation was accompanied by several suggestions of practical wisdom for meeting the coming emergency.

The Magicians (R.V.M., ver. 8, "Sacred Scribes") mentioned in *Exodus* vii.-x., and in *Daniel* i. 20; ii. 2, 10, 27; iv. 7, 9; v. 7,

formed an important class in Egypt, the true home of magic (*Isaiah* xix. 3). In the New Testament (*2 Tim.* iii. 8) we read of Jannes and Jambres, who were two famous members of this class, and who withstood Moses.

JOSEPH, RULER OF EGYPT (Ch. xli., vv. 37-57).

In vv. 37-52 of *Chap.* xli. we read the story of Joseph's elevation, which gives us an insight into the Egyptian Court of the period about 1700-1600 B.C. The sudden elevation of an obscure individual is quite in keeping with the customs of Oriental despotism. The slave of to-day may be the vizier of to-morrow.

The bestowal of a signet ring was, in Egypt, and in many other lands, a mode of investiture to office. In possession of the royal ring Joseph would be able to sign decrees on behalf of the King (*cf. Esther* iii. 10). Such Egyptian rings in gold, silver, bronze, iron, enamel, or stone, are among the most beautiful possessions in our museums.

Linen was much prized in Egypt, especially for men of rank. It is spoken of by ancient writers as a characteristic product of Egypt. The gold chain put about Joseph's neck was a peculiarly Egyptian form of decoration. In the beginning of the XVIIIth Dynasty (B.C. 1587-1562) we have an account of the Admiral Aahmes, "captain-general of the marines," "receiving gold," as it was called, seven times. The golden chains or collars were often of massive and costly workmanship. As far as we know, horses were not introduced into Egypt until about B.C. 1800, hence their omission in *Genesis* xii. 16, and their mention in this passage. They were an Asiatic importation. Not a single representation of an Egyptian on horseback has been found.

From the XVIIIth Dynasty onwards we have many illustrations from the monuments of the Egyptian chariot, which appears to have been similar to that of the Hittites and Etruscans, and was of light and simple construction.

To Joseph is assigned the second best chariot. As he rode the runners shouted "Abrech" (R.V.M.) before him, probably an Egyptian word, warning the people of his approach.

In his new position Joseph receives an Egyptian name, "Zaphenath-paneah." There is much dispute as to the meaning of the name. The latter part ("-paneah"), says Professor Sayce, means "the life," and one explanation is, "God speaks and lives." The Egyptian origin of the first part of the name is uncertain.

"Asenath" is a genuine Egyptian name, and means probably "Devotee of Neith." Neith was a Saite goddess of war. Asenath became the mother of Ephraim and Manasseh. There is a short religious romance entitled "The life and confession of Asenath, daughter of Pentephres of Heliopolis: a narrative when the beautiful Joseph took her to wife." The story exists in Greek, Syriac, Armenian and Latin. It has been assigned to the 5th Cent., A.D. It is really a Jewish legend of early date christianized. In Mediæval times the story was widely known in Europe. The object of the book is to evade the difficulty of Joseph's marriage with a heathen wife.

On = Heliopolis, the City of the Sun-God, situated at the S.E. edge of the Delta. It was the most important seat of sacred learning in Egypt, and is mentioned in inscriptions dating from the IVth Dynasty, B.C. 3998-3721.

The Famine (vv. 53-57).

The Egyptian monuments preserve many pictures of the granaries, which were established in every important town for the reception of the corn-tax.¹ We have illustrations of the reception and storing of the corn, and of its registration by the Scribes or Clerks. The "Superintendent of the granaries" was one of the most important ministers of the state. *Erman* (p. 108) gives us an illustrated account of one of these superintendents under Amenôphis III. in the XVIIIth Dynasty. Brugsch (*Hist.* i. 304) has stated his conviction that the sepulchral inscription of a deceased governor named Baba, found at El-Kab, in Upper Egypt, refers to this identical famine in the time of Joseph. The period in which Baba lived, viz., the end of the XVIIth Century, coincides approximately with that of Joseph.

The Hebrew slave, the prisoner in the dungeon, by a sudden change, not unfamiliar to Orientals, has become the Grand Vizier of Egypt, and next to Pharaoh in the Kingdom. A profusion of honours is heaped upon Joseph, who has all along been found faithful as slave and prisoner. A special Providence has conducted him through all his chequered career to almost royal power.

Patience, industry, faithfulness, tact, intelligence, and wisdom have been developed by trial and suffering, and he is now fitted to become a ruler of men.

The history is an encouragement to the innocent who while they suffer unjustly yet put their trust in God, and realize that His presence is with them all along. It tells, in type, of the exaltation of Christ, the Great Interpreter of life's mysteries, the Saviour of the world.

Perhaps the rough handling which Joseph had to endure was necessary to sift out of his character some early failings, due in some measure to his father's indulgence; e.g., sense of self-importance, and proneness to tale-bearing.

"Was the trial sore?
Temptation sharp? Thank God a second time!
Why comes temptation but for man to meet
And master and make crouch beneath his foot,
And so be pedestalled in triumph."

—*Browning—Ring and the Book.*

C.M.S. Medical Work in the Delta.

YOU ask me for the latest news about itinerating in the Delta. We have recently returned from a stay of seven months near the village of B——, in the Province of Menoufeyah; numbers of patients had come from Old Cairo to that district. Our House-boat was moored at the nearest point on the canal to the village. There was a house, partly built, about halfway between the canal and the village, and the owner, who at first was very kind to us, allowed me to make use of it. The drugs were stored in the basement, above that there were two rooms, but without doors or window

¹In the British Museum in the fourth Egyptian Room (Standard Case C. No. 78) is a wooden Model of a Granary, B.C. 3500. The Model contains seven bins, into which grain is supposed to be poured through holes in the roof, and each is provided with a sliding door, over which the name of the grain inside is written in hieratic.

frames, the rest of the space over the basement being open to the skies. After boarding up some of the openings and putting in a door and two rough windows, a room was rigged up as consulting room, dressing room, and pharmacy, all in one. The open space on the roof was used for the patients to wait in. When the weather got warmer, and the work very heavy, windows were put in the second room, and in order to shelter the patients from the sun an awning was put up for them. It was not easy to find accommodation for Egyptian helpers in the village, so a tent was pitched for them beside the canal, and it was made very comfortable by having a wooden floor made for it. From the first, crowds came to the dispensary which was held three days a week, two other days being given up to small operations; over 3,000 new patients were seen, and about 300 cases of Egyptian anæmia treated during our stay in the district. The patients came from 106 villages, some of them, who had known us before, coming from very long distances. I was also sent for to see patients in many of the surrounding villages. The morning address on dispensary days was perhaps our best opportunity for preaching the Gospel. At first there was a little opposition, and this can be accounted for by the fact that a native of B—— while living in Cairo had become a Christian about four years ago, and he was known to be an agent of the C.M.S. One day a number of young men called out all together the Moslem Creed just after the address and prayer; it was evidently done by a preconcerted plan. In February I heard of an earnest native Christian, living in a village about twelve miles away, who was anxious to be engaged for a time in Evangelistic work; his coming was a great help to us; his addresses were generally listened to with great interest, as he used many simple illustrations, such as would be understood by the Felaheen, to press home the truth; he usually had a large audience to address, as there were often more than 100 patients, and many of them were accompanied by friends, some of them indeed coming out of curiosity to hear the address.

B—— proved to be such a good centre for medical work, it was hoped that a permanent out-station might be made there. It was also suggested to place two (lady) evangelistic workers there. A good house (for a village) became vacant, which would have done for a time for the ladies, but when we tried to hire it a good deal of opposition became evident. Political events had no doubt something to do with this. I trust, however, that some of the prejudice against Christians has been broken down. In a quiet way Mrs. Harpur was able to visit a good many houses, a doctor's wife is perhaps in a better position than others; she went quite alone, and never met with any trouble from the boys of the village. Three or four rather serious accident cases brought me in closer contact with some of the people than perhaps anything else. I hope, whenever we are able to visit the district again, some may be glad to see us. When we returned to Cairo the Catechist, Mualim G——, stayed behind to follow up the work begun, and I most earnestly ask for prayer for him. He writes: "A few are friendly, but many oppose." He indeed needs our sympathy and prayers, that he may be enabled so to live as to be always a witness for Christ, and that he may be kept from all harm, and while we pray for him let us also remember all others who throughout Egypt are trying to win *their country-men* for Christ, as it is through *them* that the villages and cities must be evangelized.

August 3rd, 1906.

F. J. HARPUR, M.B., C.M.S.



A GROUP OF FELLAH WOMEN.

A Brief Sketch of the Syria Mission.

THE pioneer missionaries of what is now known as the Syria Mission were Pliny Fisk and Levi Parsons, who came out from America in 1819 to view the land, study the situation, and learn the language. They went first to Smyrna to study Arabic, and then Mr. Parsons went on to Jerusalem. The aim of those who established the Mission was to reach Mohammedans in the Turkish Empire. There were grave difficulties, however, in avowedly direct work for them, and other work of importance lay before them, *i.e.*, the foundation work for all Arabic-speaking Missions.

At first it was not easy to settle upon a permanent home for the Mission. To the Holy Land, and especially to Jerusalem, Christian workers would naturally be drawn, and in these early days Jerusalem was one of the stations of this Mission, and was occupied until 1840. Later on an agreement was made with the Church Missionary Society of England that they should occupy Palestine, and the Syria Mission should not carry its work beyond the limits of Syria. They have thus worked side by side, in harmony and Christian sympathy. The present limits of the Syria Mission are from Acre northward about 150 miles to Latakia, and inland, irregularly, about 50 miles. It does not include Damascus, which is occupied by other Missions.

To go back—for the first few years the discouragements were very great. Mr. Parsons died in Egypt in 1822, and Mr. Fisk in Beirut in 1825. But others came out to take their places and go on with the work, among them being the Rev. Isaac Bird and Dr. Eli Smith. They lived in Beirut, but eastern political affairs became so complicated and disturbed that it was deemed wise to retire temporarily to Malta. However, in 1833, they were able to return, and established themselves in Beirut. Those were days of small things. When the missionaries returned from Malta, a little band themselves, the entire Protestant Sect of the Turkish Empire, six in number, came out in a small row-boat to meet them. They, in their turn, came into a small, dirty, walled town of 8,000 inhabitants, and occupied a rented house in a garden outside the walls. Near this was a plot of ground which they afterwards purchased, and which became the headquarters of the Syria Mission.

The Society which sent out these missionaries and supported the work was called the American Board of Commissioners for Foreign Missions, and was under the care of the Congregational Church. It is the oldest American missionary organization now in existence. This connection was kept until, in 1870, the Syria Mission, and also the one in Persia, were transferred to the care of the Presbyterian Board of Foreign Missions of New York, the American Board retaining its Missions in European Turkey and Asia Minor.

The Presbyterian Board is now composed of twenty-one members, one-third of whom are elected annually by the General Assembly of the Church. The members give their services, but there are four secretaries and a treasurer who receive salaries, as they give their whole time to the very arduous duties of directing the management of the Missions in Africa, India, Siam and Laos, China, Japan, Korea, Syria, Persia, South America, and the Philippines. Probably 150,000,000 of people in the countries occupied by these Missions, have become the charge of this Church, and it is a very great responsibility to administer the Mission work wisely, that the efforts of all those engaged in it may be put forth where they will yield the richest results for time and for eternity.

After this brief glance at the outline of the history of this Mission, let us see how the missionaries have been able to meet the three great problems of evangelization which met them at the first. These have been named: "Bible translation and distribution; Education; founding a pure Christian Church among the chaos of Oriental Sects."

1. When the missionaries returned from Malta in 1833 they brought with them the printing press which had been in use there, and set it up in Beirut. The only Arabic translation of the Bible available when the missionaries came to Syria was one made in 1671 by the Propaganda of Rome, and printed by the British and Foreign Bible Society. It was so full of errors that Mohammedans scorned it. In order to produce any acceptable work in Arabic from the Press a new and perfect fount of type had to be prepared. This was done by Dr. Eli Smith and Mr. Homan Hallock, and required long years of patient effort. The work of translating the Bible was begun in 1847, and carried on by Dr. Smith until his death in 1857, when Dr. Van Dyck undertook it. The New Testament was completed in 1860, and the Old Testament in 1865. This translation of the Arabic Bible is acknowledged to be unsurpassed among translations, and its beauty of form and classical accuracy has given it access to thousands of Mohammedans, who would never regard anything containing grammatical errors, even so slight a one as a wrong vowel point, as a Holy Book. The first year 2,000 copies of the Bible were printed. In 1905, 152,500 copies of the Bible and parts of the Bible were printed, and a grand total of 1,076,518 volumes of the Arabic Scriptures have issued from this Press since 1865. In 1905 a fine new engine and printing press were added to the producing power of this Press, which will enable it to do better work in the future. It is the largest Press for publishing Arabic Scriptures in the world, and the Word of God is going out from it to supply the needs of Syria, Palestine, Arabia, Egypt, and Northern Africa. Shipments have been sent to India, Singapore, China, South America, and to Syrians in the cities of the United States. In 1905, besides the Bible, there were printed 45,000 volumes of other books and tracts.

The American Bible Society provides for all the printing of Scriptures, which is the greater part of the work. Material help is given by the Religious Tract Society, the American Tract Society, the Children's Special Service Mission, in publishing tracts, small books and leaflets, and the Bible Lands Missions Aid Society, in aid in buying a new machine. A large stock of the Religious Tract Society's publications in Arabic remains at the Press, and, I quote from the last Report, "any missionary in need of such literature will find at the Press a varied supply, at very moderate prices."

2. The work of education has had a vigorous growth, even to the point of causing the Mission to be called by some "an Educational Mission." The common schools, 103 in 1904, have spread into many villages, and gather 5,500 pupils, boys and girls. The education gained in these Protestant schools is more highly prized than that of the other schools, almost invariably opened where, but for Protestant initiative, the people would have been left in their pristine ignorance. The Normal School, or High School, begun at Abeih, has its successors in large Boys' Boarding Schools in Sidon, Suk-el-Gharb, Shneir, and Tripoli, while the culmination of them all is the Syrian Protestant College in Beirut, with its large buildings, full equipments, and its 750 students in all departments. This College, however, is not now under Mission control, but has a

separate Board of Trustees in America ; although originally it was an outgrowth of the Mission, one of its number, Dr. Bliss, being set apart as its President, and another, Dr. Post, as the Professor of Surgery in the Medical College.

For girls there are Boarding Schools in Sidon, Tripoli, and one of higher grade in Beirut for training teachers and giving higher education to those willing to pay for it. It is a far cry back to the early days when no girls could read, and parents had to be urged to send their girls to school, even though everything was free. In all these schools and in the College the Bible is taught daily.

3. The work of establishing a self-supporting Evangelical Church has been slower than that of these other agencies, for while the Press and the schools have, especially in the last ten years, gone on with great bounds, there have been causes which have retarded, at least numerically, the growth of these Churches. One cause has been the rushing tide of emigration—to Egypt, to the United States, South America, Australia, New Zealand—wherever, in fact, freedom and fortune seem to attract. Egypt has drawn a very large proportion of the educated, who find it an infinitely more favourable field for development than their own country. That a spirit of unrest and worldliness has crept in there can be little doubt, and there is need of very strong pleas for the claims of Syria upon her own sons and daughters, for what hope can there be of her spiritual uprising and growth when those most fitted to influence her put the claims of material and worldly prosperity first. That there are only eight ordained Syrian pastors and 29 Churches is because of the poverty of the Churches and the exodus of so many of the Church members and the Protestant community.

However, there is much ground for encouragement, the Churches, enfeebled though they are, show many signs of a strong faith and the presence of the Holy Spirit. They are doing more than ever before to support themselves, as well as helping to carry on the evangelical work in places about them. More responsibility is being put upon them, and they are responding nobly.

The question is often asked: "Why form a new Protestant sect, when there are so many other Christian sects?" It can be answered by another question—"Why not?" Why not give a home to those who have stayed on in their own sects, waiting in vain for them to be purified from their idolatrous picture and image-worship, their neglect of the Bible, their selfish exclusiveness? It was at the request of such men that at the first the Evangelical Church received them into her communion. Years have passed, the abuses have not been remedied, the Oriental Churches and clergy show few signs of reform, mariolatry reigns supreme. The only redeeming feature is the free circulation of the Scriptures in the orthodox Greek communities, which are more enlightened than any others.

It is not possible in the limits of this article to speak of the other valuable missionary agencies working side by side with the Presbyterian Mission. The harmony and co-operation existing between them is a cause for greatest thankfulness.

This fragmentary outline has been prepared to give readers of "Blessed be Egypt," unacquainted with Syria, an idea of what has already been done, in order to guide them to more definite prayers. Pray that the work of the Press may not be curtailed by lack of money or opposition of the Government, that the Bibles and tracts sent out may be indeed as the Sword of the Spirit, that the children

and young people in the schools may be truly children of God, that the conversion of the Mohammedans and Druzes around them may be laid as a burden on the now indifferent hearts and consciences of the Evangelical Churches and all the Churches; that there may be a great turning unto God, Whose influence shall be felt in all the countries round about.

A Survey of the Work of the Arabian Mission in East Arabia.

MUSCAT station reports very encouragingly about the success of the past year and the promise of greater success in the future. For the first time since the station was opened there has been a regularly established day school. And from the very first the attendance has been good, and the children have been remarkably faithful during the year. For a time the missionaries taught alone, but later a teacher was engaged so that he could give all his time to this work and the missionaries could attend to other work which needed attention. There seems to be promise of a large field for work among the children, and through them in the families which they represent. The work of Bible distribution has again been very encouraging. The helper continues to be the friend of the Arabs of the town and of those from the districts round about. He has made several trips during the year, and one of these was in a locality not reached before. His Arab friends tried to discourage this visit, and seemed to be very much concerned about his safety, but he persisted and succeeded in getting the sheikhs to give him companions. The outcome of the trip was all in favour of the faithful colporteur, and he succeeded in convincing the Arabs that a messenger of peace need fear no evil or harm at the hands of the worst of men. Not a few of the Arabs of these districts oftentimes visit the town of Muscat, and the missionary and helper have arranged to meet these men and have opportunity to influence them. A sort of Arab guest-house has been opened, where they can stay for the night and have a home and friends while in the town. There have been several Moslems of the town who have visited the Sunday services in the mission house, and some of these have become interested and begun to enquire into the teachings of the Bible. One or two of these promise to become true inquirers.

At Busrah much time is taken up with the work of the out-stations. This work had the constant attention of a missionary. The out-stations have not only been visited as heretofore, but the missionary lived there for a month or more at a time. Friends were won in the different places, and these invited the missionary to come and stay among them. This will not be possible now, but there is abundant reason to be sure of a friendly reception in the months to come, and as soon as a missionary can be spared to live there. The results of the work during the past year are not such as can be named and published, but there were many who came to the missionary for information, and a few who were more than inquisitive and sought earnest conversation and advice. It is very difficult for these inquirers to get at the missionary for fear of suspicion and detection. Even in Busrah this is difficult, and many of the friends in the out-stations who, when visiting the station would like to call upon the missionary, dare not. But notwithstanding all these diffi-

culties there are several who succeed, and this is encouraging to all concerned. The station has one very earnest inquirer, who is constantly living in fear of detection, and is very often persecuted when acquaintances suspect his motives in visiting the mission house. He is receiving regular instruction, and the missionary reports very favourably about his progress and about his faithfulness, notwithstanding temptation and persecution. The medical work in this station has been very successful, and large numbers have been reached through this. Not only have the sick been treated and preached to in the daily dispensaries for men and women, but many who were in-patients in the house-hospital so successfully opened and operated during the past year. Quite a few of these patients have afterwards been visited in their homes, and thus the message has been brought to others.

Bahrein station reports continued encouragement. Because of plague, which again prevailed during a large part of the year, the field for activity was somewhat limited, but all the work which was possible was prosecuted to the best advantage. The little school for girls and boys has held its own. Quite a few of the Arab children have attended, and although this number is not as large as we should like, yet there seems to be promise of a larger attendance if we can have the perseverance and patience which will always tell in this kind of work. We feel sure that we are gaining the confidence of the people, and perhaps the new school building, so soon to be completed, will help to arouse a desire for learning among the children. One tour to the mainland proved a failure. The authorities prevented any work, and took possession of all books until the return of the visitor to his own town. But a second tour to a different locality proved more successful. This tour had the services of one of the doctors of the station, and several towns along the coast were visited and the Word planted in them. It is encouraging to know that the Scriptures which have been sold and distributed before in these places have been read, and that the people are becoming familiar with their contents. Several came to ask for portions of Scripture by name. They would ask for the book of Genesis, for the story of Mary, for the story of Joseph, for the Proverbs of Solomon, etc. The medical work of the station has been very encouraging, for not only were the number of patients at the dispensaries and in-patients in the hospital large, but there were many among them who showed remarkable interest in the preaching and in Bible instruction to the patients in the wards.

We have also been greatly cheered by a communication from the Board of Trustees in New York, stating that the Board had authorized the appointment of four new missionaries for Arabia. The time will soon be at hand when we shall be ready to occupy new stations. Some of the out-stations, as we have seen above, could now be occupied to advantage. The Oman field long ago asked for a doctor, and the opportunities now are larger than ever. True, the Board insists that the support of these new missionaries must be raised by syndicates over and above the usual gifts of the Churches, but we feel sure that when the Church realizes how great are the opportunities and encouragements for the future it will not hesitate to provide the means for the workers ready for appointment. The Mission has also outlined a plan for the increase of native workers to support the wider work of the missionaries, and is looking forward with all joy and hope.

Journal of the Rev. F. B. Hadow, C.M.S., Sudan.

ON Saturday, March 24, Dr. Cook, Mr. Comely, and myself went inland to Sheikh Beor again to see the state of the land, and to return on the following Tuesday. You will remember that I told you about a previous visit to this place in my last Journal.

We found that there is now plenty of water after the rain; the people have all returned, and are very busy scratching the ground and planting dhurra. It was a great contrast to what we saw when we were up there a month ago. The old Chief came along and brought us a present of a cockerel, and several other Chiefs also came in. They were all most friendly, and gave us a most hearty invitation to settle down among them. He even pointed out a piece of ground, on part of which we had camped, as a suitable place for the Headquarters of our Mission, and offered to help us in our building operations. This is all most hopeful, and we are looking forward to going up shortly and establishing ourselves there.

The air there feels quite bracing after this place. There are no mosquitos, or so few that one can sit out in the open at night and read or write without mosquito curtains. The village covers a very large area, and the number of people cannot be much less than 10,000. Dr. Cook did some medical work, and there is no doubt that we shall have to erect a temporary hospital at once, as well as a dispensary.

The site suggested is on the edge of the clearing and near the forest, with a splendid view to the east and south-east. There are two very large and shady trees, and the ground appears to be the highest of any in the neighbourhood. It is also quite near to the path which leads to our river station, and is only eleven miles from here, which will be very convenient.

We are delighted to think that it is such a healthy place, and I am sure that it will be a good thing for us to get up there as soon as possible.

May 1-31st, 1906.

I am glad to be able to send you some really encouraging news this month, which I know will cheer your hearts as it has cheered ours. In the first place, the Mudir has given us the long longed-for permission to make a definite station at Biors, the village which I have so often mentioned, situated about eleven miles inland from here. We may only erect temporary buildings at present, but I hope before long we may be allowed to set up something of a more permanent nature. The Mudir went up and saw the place for himself. I was not present at the time. In fact I have spent the whole of the month here by the river side, with the exception of a week-end at Bior's after the Mudir's visit.

Let me tell you a little of what we have done at Bior's, besides getting to know the people and studying the language. Dr. Cook and his Baganda porters have been up there for the last two months, with the exception of a day or two when the arrival of the post boat has necessitated his being here. Mr. Thom has been there with him, and also Mr. Shaw and Dr. Lloyd, while Mr. Wilmot and Mr. Comely have taken it in turns to go up for a week at a time. The porters have been busy getting long poles out of the forest, and have built a large shed of grass. We have dignified this with the name of "a house." It is large and lofty. It has two doors, one of which has a large porch. It has one or two windows. There was great difficulty at first in persuading the Denkas to bring grass, for they wanted exorbitant quantities of beads and brass bracelets in return. The tide turned fortunately, and now we can buy as much grass as we need. This "house" is capable of being divided into two bedrooms, a pantry, and a store, with a large room in the centre for meals, etc. The floor, of course, is earth, and it is really an enlarged form of the hutches they built for us here at our river station.

In addition to this they have built a dispensary for Dr. Lloyd. It consists of a small room where he can keep medicines, and a large porch with roof, but open at the sides, so that the patients can sit there in the shade.

The Baganda are now getting the long poles for a second "house,"

but they will hardly be able to finish it before they have to leave for Uganda.

Our own people have also been at work, and with the help of the Denkas have made a large zareeba round the house, as well as a smaller one for our two cows and few sheep, when we are able to take them up there. In addition to this they have dug a water-hole, where we hope to secure good drinking water, which should percolate through. A second water-hole is now being dug to catch the surface water for washing purposes. And now what we most need is the rain, for the water supply up there is beginning to run short.

I forgot to mention that the Baganda have also made two little shanties, rather like gipsies' huts, which serve as kitchens. They are very quickly made, are very useful and picturesque.

The Denkas themselves are building a tukl inside the cattle zareeba for the goats and sheep as a little protection from the weather, and I hope in time we shall get them to build some for us.

I went up to Bior's last week for the day, and while there we selected the actual site and land for which we are now going to apply, and this will constitute a permanent station for us. We are doing this on the suggestion of the Mudir. It is I think quite the best site in the whole clearing, near the "high road," which is a path-way one foot wide, and there is plenty of room for us to extend our borders in the future, if we should wish to do so. It also includes two large shady trees, and it is on the edge of the forest.

[Since writing the last few words a little episode has just occurred, which may perhaps interest you. It is 9-30 p.m., and I am sitting in my tukl at my typewriter. I had just finished the word "forest" in the last sentence, when I heard a hyena drag a skin of a gazelle, which I shot some time ago, down from a box, which box is in my hutch near the doorway, and not four yards from where I am now sitting. I ran out and picked up my Mauser pistol, and fired after him as he retreated in the darkness, but I am afraid I shall not see this skin again. It is a pitch dark night, with no moon, but I could hear him dragging the skin along the ground for some distance, and then he positively jeered at me. You cannot mistake a hyena's voice. I heard him earlier in the evening outside the camp, but thought nothing of it, for I hear them and other creatures nearly every night. I am sorry, for I hoped to use that skin with others instead of a carpet, when we get our house. I fancy he must be rather hungry to have gone off with a dry skin. I am wondering if he will come back for some more which I have. I sleep in my tent within another five yards of my "hutch," so that I shall have every chance of hearing him if he comes. Would that I could see him just once.]

So much for the first piece of encouragement. Now let me tell you of the second. It concerns the river station. In my last Journal I told you that some of the Denkas here had just been persuaded to do some work in return for "dhurra" (corn). That was on May 1. I am thankful to say that they have persevered ever since, and I don't think there has been a single day, with the exception of Sundays, that there have not been some at work. On some days we have had as many as twenty at work—some building tukls, others bringing mud for the floors, others bringing grass for the thatching, others carrying into camp heavy poles which the Bahari had cut down in the forest, others scratching the ground and removing weeds and rubbish, others hauling heavy palm trees, which had been felled and were ready to be burnt, etc., etc. Little by little they are learning to do all sorts of jobs that need to be done, and at which they merely laughed when we first arrived. By the way, someone may say, what a wicked waste to cut down so many palm trees. Yes, but they do not grow dates. Their fruit is very large, and might be used for a hockey ball. In fact, the boys do use it for this purpose.

Well, you will see from this that we really have accomplished something, in as much as work will help these people to be a little more independent and self-respecting, as well as keeping them from quarrelling. I am also trying to encourage the women to make small baskets and mats of different kinds, which they can do quite well from the leaves of the palms.

Of course they do not work very hard at present, but they will doubtless improve. They sit or squat on their haunches to do most

things, even to dig, and they generally manage to hold their tool the wrong way up, or take the handle off and use the head alone.

One of the greatest faults among the Denkas is quarrelling. As a people they seem very good tempered, and are generally laughing unless they are begging for food, or are ill, in which case they think they will die. Still it only takes a moment to raise a storm, and in two minutes the whole village has turned out to render assistance. Of course this only applies to the river side. It is probably different inland, where they are a much finer and more industrious race.

To give you one instance of what I mean. Two days ago I heard a great shouting in the camp, and at once every Denka in the place ran off to the river bank. I asked what was the reason, and was told that a huge fish, dead, and probably none too fresh, was floating down the river. Then all went off with their spears, and presently one man returned with a huge slice on the end of his spear, accompanied by another man who had none. On arrival at our camp, instead of passing through, they took the opportunity to have a few words on the subject, whereupon the fish changed hands more than once. Eventually, as they could not agree, it was divided and given to the boys. This was not the end, for later in the day a man ran into my hut in a breathless state, and flung himself on the floor, sobbing. He had come about two miles. When he had recovered himself a little, he told me that while he had been sleeping, as most of them do at mid-day, a man and three women had fallen upon him and had beaten him with their sticks. He was very much bruised about the head and back. I at once sent off for the people whom he accused of perpetrating this deed, but the messenger returned to say that they had gone off in the opposite direction seven miles to the "Mudirieh," or local police court, so that I was saved a long talk or kalam, as it is called in the Sudan, for now they will all have to appear there, and will probably have the same punishment dealt to each one. To-day I was asked to prescribe for a woman who had been beaten on the head, so that I expect that my friend had probably given as much as he received.

These sort of things are occurring every day, chiefly, I think, because they have not anything to do, except think about food and drink. Formerly they all used to come and beg for food in the most blatant way. To-day a woman said to me, "let me build you a tukl. I will bring grass and mud, then you will give me food, and I shall be 'kwet' (satisfied)." As I have said, it is a great thing to have got so far that they see that we are anxious for them to work, and that we will only give them food on this condition. But we know that they will never be "kwet" with earthly food, and we have come out here to tell them of the Bread of Life, to Whom if they come, they shall never hunger.

There are one or two small incidents that you may like to hear of in connection with this last month.

On May 2 Slatin Pasha and Henry Pasha arrived on their way down from Gondokoro to Khartoum. They most kindly stopped their steamer and inspected our station. I expect all of you have heard of the former, and his life at Omdurman in the Dervish days as a prisoner, and his escape therefrom. At that time he became a Mohammedan, but he is now a Roman Catholic. He is, I believe, an Austrian, and speaks English with a broken accent. He is now Inspector-General under the Sudan Government. Henry Pasha is Adjutant-General, and is, of course, an Englishman.

There were several natives on the bank when they arrived, and more soon collected, and Slatin scrambled beads and brass bracelets among them, much to our horror. Of course none turned up to work the next day, and we had only started the Denkas at work the previous day.

On May 4 the Post Boat arrived on its way down to Khartoum. It reached us at 10 p.m., just as a heavy thunderstorm was commencing. I climbed on board as best I could, in spite of a hurricane which threatened to blow me and my letters into the river. I then spent two solid hours on that boat under an awning that was anything but waterproof, and certainly not mosquito proof. I will not tell you how I spent the time. Suffice it to say that to reach the little

shanty which they use as a Post Office, I had to climb over the sleeping forms of numerous men, women, and children, who were huddled together on the "sandal," or tender, in such numbers that it was almost impossible to tread without hurting someone. When I did reach the Post Office the clerk was asleep, and had to be awakened, at which he grumbled terribly, and later on, when I asked for a Postal Order, he told me that it was raining, and that he could not give it to me. Of course, I had to insist. He was an Egyptian, and I do not think they will send him on this journey again.

The Post Boat had on board for us three donkeys, which the telegraph people had been using, but as it was such a fearful night they said that they could not land them, but would take them on to Bor, from whence they would be sent back to us. I do not know yet how we came to have them, but I think they may be from Archdeacon Gwynne, as he promised to send some up. They have pack saddles, and we have found them most useful in taking loads of dhurra up to Bior. Each donkey will take at least twice as much as a man, though they have a habit at present of kicking off their loads. The loads are hung at each side so that they balance one another, and a Denka walks in front, and another behind. They have no bridles. Among other arrivals we have welcomed two or three broods of chickens and a lamb, all of them born on the premises.

I have had more medical work again this month while the doctors have been inland. Most of them come the first time, and then do not appear for two or three days. As soon as they begin to feel better they cease to come altogether, and so they very soon relapse into their former condition. It is most difficult to prevent them from smearing cow dung on their sores, even after they have been carefully washed and bandaged. They have an idea that they ought to take off the bandage at night. The other day I went to the village of Sheikh Shoca, or Choc as it is sometimes called. It is about five miles south of this on the river bank, and contains far more people than either of the two villages nearest this. As I entered the village I met a huge herd of enormous cattle, belonging to Sheikh Bior. They had come down because there was not enough water inland. All of them were monsters, far larger than any prize cattle in England, and all in splendid condition. The cattle here all have the distinctive hump on the shoulder.

A large number of young men and boys were in charge of them, and each had a spear, or two or three clubs, in case some wild animal were to attack them, though I think he would have to be rather plucky to make an attack on such an herd, for they have most formidable horns, and there are no weaklings among them. With the help of the men and boys, who shouted and brandished their spears and clubs, I got through the herd and entered the village. There I found the Chief surrounded by most of the leading men sitting under a covering of matting, and they gave me a hearty welcome. After asking them if they had slept well, and whether their hearts were happy (all of which is the usual salutation), I inquired for the sick, and they at once sent for them. In a short time I was surrounded by a mixed multitude, suffering from various ailments. I washed and dressed what wounds there were, and gave out a good deal of medicine in the form of tabloids. I find that in many cases a tabloid, known as "Livingstone Rouser," works wonders, and when there is nothing much the matter, another flavoured with peppermint satisfies them. If they crowd round in great numbers out of curiosity, then the most efficient cure is a sniff from an ammonia bottle. The tears just stream down their faces, and they shriek with laughter. Of course, everyone wishes to undergo the same experience, with the same result. This is one of Dr. Cook's hints. Two of the patients whom I treated there come over every other day for further treatment. One of them is a boy about eleven years old. He is very unkempt, and seems to be utterly neglected and an outcast because he suffers from very terrible sores. He is one of those who is suffering for the sins of his fathers. While I was dressing his sores I noticed that his left hand was not perfect, the top joint of one of his fingers is gone. I asked him the reason for its absence, and he told me that someone had bitten it off because it was covered with sores. He then asked me anxiously whether the fingers which I was dressing would also

have to come off, and seemed much relieved when I told him "No." Life has little joy or pleasure for such. While I was at Shoca's I noticed some boys with rings on their fingers. The ring is of iron, probably made out of an old nail. Instead of being rounded off properly, one end protrudes on the back of the hand about a quarter of an inch, and is flattened and sharpened on both edges like a knife. I asked the meaning of this, and they told me, with a grin, that when they fought with one another this ring, or rather the sharpened end of it, helped them to draw blood more readily. You can imagine perhaps what ugly gashes these would make. The men have bracelets made with a sharp edge for the same purpose. I hope to secure one or two as curios and send them home to England.

Our camp here at the river is, I am glad to say, looking more ship-shape. We have cleared the ground to the extent of about five acres, and now that we have several tukls, and a large workshop for Mr. Wilmot, all made of grass, as well as the grass "hutches" made in front of each of our tents by the Baganda, the place has the appearance of a small village. Of course it would be a hopeless thing if any of these places caught fire. Everything would be burnt in five minutes, and we should save nothing. A little heap of ashes would be all. The camp itself forms a rallying place for most of the Denkas in the neighbourhood. They collect here and discuss their affairs as well as those of other people. Denkas are not the only folk who do this. Sometimes they quarrel, and as soon as they begin to raise their voices I turn them out. I hope very much that before long we may be able to have a little service for them every morning, and really teach them. This is, of course, what we are here for, only there is a good deal of preparatory work before this kind of work can be begun. Until we have mastered the language and grasped the minds and ideas of these people, we shall not do very much, but when once we have got so far, then I believe the work will go on apace. Will you remember this in your prayers?

We have been entertained lately by elephants. The other day one of the Bahari, or sailors, came running into camp to say that he had been chased by one. He had gone out to get some trunks of trees for building another tukl, but he left them behind in his haste. Last night, or rather late in the afternoon, Mr. Wilmot, Mr. Comely, and myself were returning from Bior's, where we had gone in the morning for our Council Meeting, and found that an enormous herd had crossed our path only a few minutes before we reached the spot. Then we heard them trumpeting, and when we reached the camp we found everyone here very excited, for the Bahari could see them quite near the camp from the rigging of our boat. However they did not disturb us further.

I have received one or two presents this month. The Reis, or Captain of our boat, brought me a tortoise which he caught one afternoon, but I am sorry to say that he has disappeared. Nipput brought me a baby crocodile which he had killed, and I now have the skin. It was about three inches long. The river here is full of them, some of them are monsters and aged veterans, and must have accounted for many Denkas. Yet the people do not seem afraid of them, and our boys are most keen about bathing in the river and romping there among themselves. The other day the Reis discovered a leak in our boat, caused by rats, so he promptly took a piece of rag, dived underneath the boat, and plugged up the hole. He stayed down quite a long time, nor had he any diving apparatus.

We expect the Post Boat in two, or possibly three, days. Dr. Cook and all his porters have come down to-day (May 26), and they will go up to Gondokoro, where the boat will leave them and their baggage, and where many more porters will meet Dr. Cook, who have been sent up from Uganda for the purpose. He hopes to get home in three weeks.

It has also been decided that Mr. Wilmot and I shall go up to Gondokoro by the same boat to inspect some houses there, which are said to be the best in this part of the world.

We propose to take up our little boat, or "filuka" as it is called, for the Post Boat only stays at Gondokoro two hours. In this way we shall be independent, and shall be able to see Dr. Cook off from Gondokoro. We hope to sail down if the wind is favourable, and

we may call at Lado in the Belgian territory on the way down to see some good houses there.

I shall hope to tell you about this trip in my next journal. When I return I hope to go inland to Bior's, and take up my abode there more or less permanently. It will probably be the headquarters of the Mission, and after a little while I do not suppose that we shall have more than one man here.

That I be not further burdensome to you, I will bring this journal to a close. Just let me give you one or two things to think over in your minds, perhaps while you are away for your holidays.

(1) I have just heard that the man who ran in the other day to say that he had been attacked by another in his sleep, has proved to be guilty of the greatest crime a man can commit against another. The man whom he accused to me of attacking him went off, as I told you, to the Mudirieh. He was there two days, and then died as the result of wounds in the head. Verily, these people know not what they do.

(2) I notice that the women here do most of the work. It is they, rather than the men, who are the bread-winners. I have known a man walk in front, with nothing but a spear to carry, while his wife toiled behind with a baby, a year old, slung in a bag behind her back, and carrying on her head her husband's food and cooking pots, probably weighing forty or fifty pounds, in the heat of an African noonday sun. She herself was in a very weak state of health, and ought not to be carrying anything.

(3) I notice that the sick who are really seriously ill are quite neglected, and those who ought to be the first to take care of them resent anything being done for them, and even oppose you openly. Neither the sick nor the aged are wanted. The young girls wear bracelets sometimes from the wrist to the elbow, all of them of thick brass or iron, as well as some round the ankles, but you never see an older woman with anything of the kind.

(4) On the other hand, I do not find, so far, any traces of cruelty or unkindness to children. They are fed, not clothed, and never have I seen anyone strike a child, or even speak cruelly to him. This, I think, is rather remarkable. Possibly England herself has something to learn from these naked savages. Except in the case perhaps of crippled or deformed children, neither of which have I yet seen, I do not think that such an institution as Dr. Barnardo's Homes would have any work here at all.

Will you remember to thank God—

1. For permission to establish a station at Bior's.
2. For encouragement among the people who are ready to do almost any work, in return of course for pay.
3. For continued health and strength. As far as I know no one of us has been below the mark the whole month.

And will you pray—

1. For the language work.
2. For the medical work which is showing signs of growth at Bior's.
3. For recruits this autumn if possible, and if not then immediately after Christmas.
4. For any Denkas who may be even now feeling after the light.
5. For much wisdom and discretion now that we are without the help of Archdeacon Gwynne and Dr. Cook.

Ever your affectionate friend,

(Signed) F. B. HADOW.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt and Arabia,
Asia Minor and Turkey,
Syria and Palestine.



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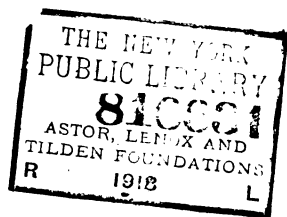
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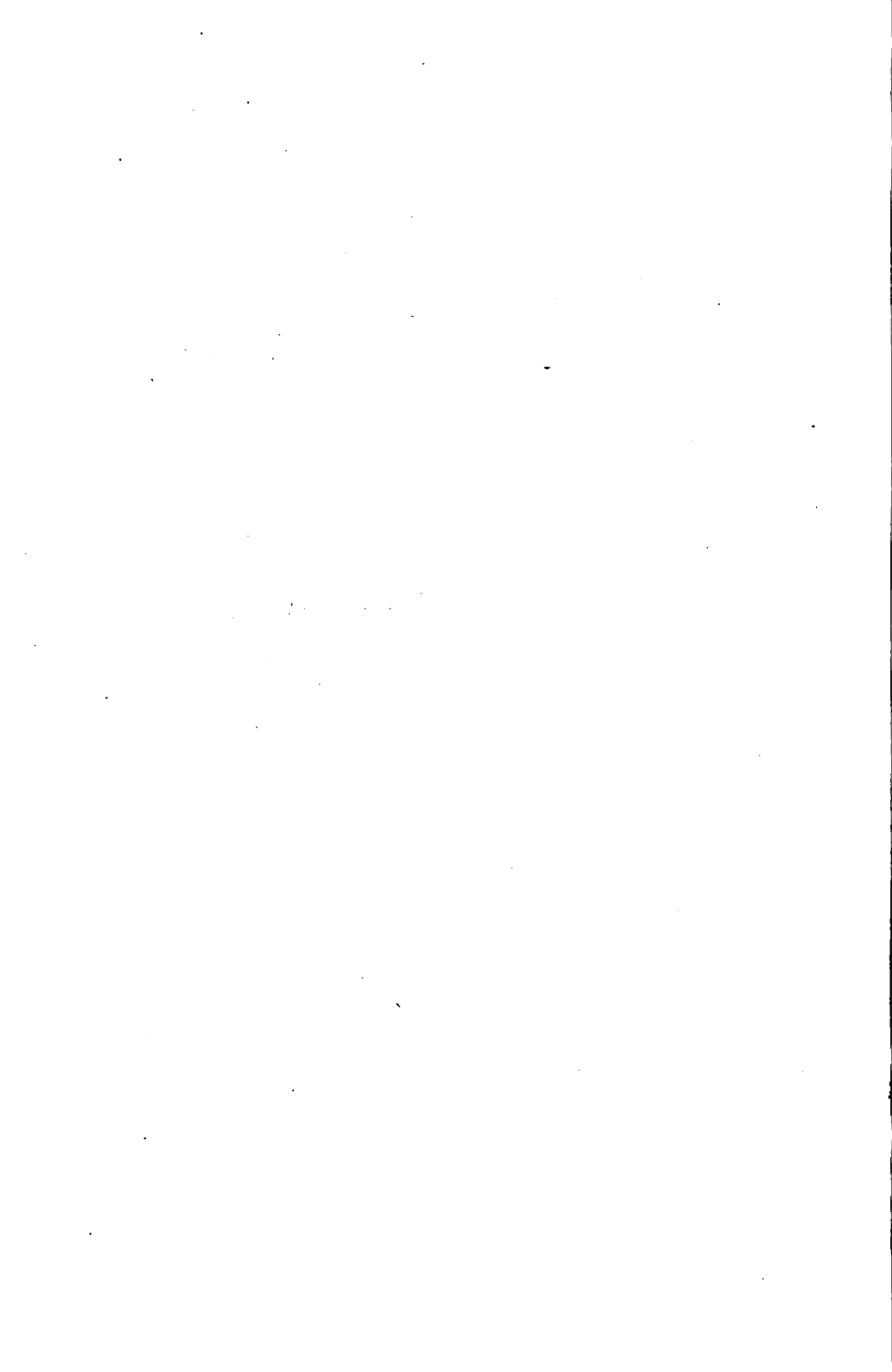
I Go! God Goeth too!

God goeth too!
I do not go alone,
And so I do not fear the unknown way,
For in the midnight hour I hear God say:
"I will be with thee—with thee all the time."
This is the music of the old year's chime:
These are the bells that ring the New Year in,
Heav'n's holy peal across a world of sin.
I go!
God goeth too!
I do not go alone
Into the paths untrodden and unknown.

I go!
God goeth too!
I do not go alone:
He knows the way—the mists before Him fly—
He loves me—cares—He all things will supply.
Will meet all foes—will guide at every turn:
I walk with Him, and as I walk I learn.
For as we journey He has much to say,
And talking, sweetly cheers the pilgrim way.
I go!
God goeth too!
I do not go alone:
He walks with me, and says I am His own.

I go!
God goeth too!
I do not go alone:
And so I need not trouble where He leads,
Or seek to meet the oft recurring needs.
He has been with me through the old past year:
He will be with me—ever near and dear,
My long proved Friend: so in His hand I place
My little hand, and looking in His face,
I go!
God goeth too!
I do not go alone:
My weakness goes with the Almighty One.

WILLIAM LUFF,
Author of "Royal Records."



"Blessed be Egypt."

VOL. VIII.

JANUARY, 1907.

No. 30.

Editorial.

"He said, The things which are impossible with men are possible with God."—ST. LUKE XVIII. 27.

"If thou canst believe, all things are possible to him that believeth."—ST. MARK IX. 23.

"His Name, through faith in His Name, hath made this man strong."—ACTS III. 16.

A CHALLENGE to faith for the Mohammedan world." These words have been an inspiration to many of us in days gone by. The friend who spoke them to our hearts ten years ago now writes them for us on our title page. And as simultaneously we welcome the book which tells us of "The Mohammedan World of To-day," it is looking the difficulties that lie before us in the face that we take up the challenge, and unitedly put our faith in the Name of Jesus. "In His Name every knee shall bow, of things in Heaven, and things on earth, and things under the earth. The threefold challenge will be exchanged for a threefold victory. His Name, through faith in His Name, will make *us*, even *us*, lame and paralyzed as some of us have been, it will make us strong in faith, giving glory to God.

The Mahommedan world needs witnesses to Jesus. It needs those who can say, "That which we have seen and heard declare we unto you." Let no one venture forth to win the Moslems until they have their own hearts rooted and grounded in the love of Christ. Nothing else will endure.

Our new Title is intended to mark a new purpose in our paper. It is linked with the Prayer Unions in several Mohammedan lands. It is also linked with the recent Cairo Conference, and with all those who were present there. We therefore ask that our friends in all Mohammedan lands will send us news of their sphere and work, and we shall endeavour to print them as space enables us. Short comprehensive papers giving the most recent information are wanted, rather than past histories of Missions. Especially we shall welcome every token of revival stirrings, and every answered prayer. We want to encourage each other, and strengthen faith and hope in God.

The Nile Mission Press is still in its early days, but as God enables us we trust to go steadily forward in the production of Arabic Christian literature for Mohammedans; and shall thankfully welcome opportunities of service to any part of the Arabic reading world which it is possible for us to render. The Life of Dr. Murdoch, a review of which finds a place in this number, reminds us of the need of such a life to be given for Egypt and

all Arabic Christian literature. It is possible that the present crisis will produce the man. We need God to give us such a one, filled with the Spirit for this work.

We ask all friends who are interested in Egypt to observe
THURSDAY, JANUARY 31ST, 1907, as

A DAY OF PRAYER

FOR EGYPT, THE SOUDAN, AND ARABIA.

These three countries will assuredly greatly influence each other's history, and we should pray for them together.

The Prayer Cycle for Egypt and Arabia for 1907 will be ready in January (p.v.). The Cycle for Asia Minor will also be ready. The Cycle for Palestine and Syria may be a little later. And we shall then hope to bring out a new one for Persia. Help is asked for this from our missionary friends there.

Will all those who take in our Magazine make some little effort at the beginning of the New Year to bring it to the Notice of friends, and seek to extend our circle of readers. We ask this particularly of those connected with the other parts of the Mohammedan world for whom we are now opening our pages. Correspondence is invited. Letters should be addressed to the editor,

Miss A. Van Sommer, Schutz, Ramleh, Egypt.

THE following lines are the passage in "Paradise Lost," from which Mustapha Pasha Kamel quoted in his address to the Pan Islamic Society. It is the speech of Satan, spoken to the still dazed fallen angels as they lay inert.

"Princes, potentates,
Warriors, the flower of heav'n, once yours, now lost
If such astonishment as this can seize
Eternal spirits; or have ye chosen this place
After the toil of battle to repose
Your wearied virtue, for the ease you find
To slumber here, as in the vales of heav'n?
Or in this abject posture have ye sworn
To adore the conqueror? who now beholds
Cherub and Seraph rolling in the flood
With scattered arms and ensigns, till anon
His swift pursuers from heav'n gates discern
Th' advantage, and descending tread us down
Thus drooping, or with linkèd thunderbolts
Transfix us to the bottom of this gulf.
Awake, arise, or be for ever fallen!"

The Threefold Challenge for 1907.

A DOUBLE title stands on this month's cover; and at first sight a somewhat unconnected one. The link lies below the surface, but it is there.

For that *any* Mohammedan country can be "Blessed" is still "A Challenge to Faith!"

And that Egypt, of all lands, should claim that promise of blessing goes a step further into the improbable. It is not only a challenge to faith in the abstract, but "A Challenge to Faith for the Mohammedan World." Blessing *these*, means victory in a strategic centre.

For Egypt is the country from which the poison of Islam streams, through the colleges of El Azhar, to the heathen world around; and now the new "Pan Islam" movement recognizes it as the land of leaders. Its Secretary said in a recent speech in London: "The leadership of thought and action in Islam has passed to Egypt." Therefore that Egypt is to be blessed is a splendid daring of faith.

And, thank God, a bit of daring is setting in. We are beginning to believe that He with Whom we have to do "is at home in the impossible"; and therefore, as a necessary consequence, the clash of arms is coming.

A few years ago all was dormant: the Church acquiesced in the fact that Missions to Mohammedans were a barren affair, and the powers of hell were satisfied with her decision. There was therefore nothing to fight over; and the tiny band of sappers and miners at the front could only plod away doggedly, often for years together, without the impetus of seeing a skirmish, let alone a victory.

Now, some of the most far-sighted of God's servants tell us that the Moslem question may be the very crux of the whole battle in non-Christian lands; and the throb of faith at home pulses to one after another on the field.

And the result of growing faith and prayer is this: the Prince of Darkness has already felt its touch, and has moved; that is an immense point gained. We have drawn the enemy's fire. In a vantage-ground which he has held in massive, motionless power for ages, he would not move unless forced: mental inertia, spiritual torpor, were the spell he has used in Moslem lands. To allow this spell to be broken by a breath of active resistance, such as the rally of Pan Islam shows, means a change of tactics. Such resistance is the first phase of victory.

The powers against us have accepted our challenge. Praise God. Their counter-challenge is the clearest call to our faith to press on.

Another fresh summons has come of late to our faith, not from below, this second one, but from above.

In the last two years the upper air has become instinct with miracle. In the Welsh revival God began to work on a nation. It was so markedly a national work that away on the Khassia hills the very same torch lighted on the Welsh Missions as on the hills at home. A few months before Wales seemed a very improbable land to receive such a visitation: it was torn with divisions, and in a general unspiritual state. Yet (a few months before Evan

Roberts' call), at the baby-simple words of a girl of sixteen—"I know that I love Jesus Christ"—the flame sprang.

Again and again since then, in scattered places, God has chosen a congregation where nothing seemed to be going on, and has sent the same swift kindling, unforeseen to the very day of its beginning.

This doing away with the preparatory processes, which experience leads us to expect, is the essence of miracle. Miracles are a condensing of force from its usual expansion—an elimination of the time-limits. When they begin working in the realm of grace we may look out for them in the most unlikely places: why not therefore in our unlikely Moslem world? God is challenging our faith in this. Shall we rise to the challenge?

Lastly, another new challenge to our faith comes as we look, not below, or above, but around. From land after land in the



A BIT OF WILD EGYPT.

thrall of Islam tidings come dropping in that already individual souls *are* being won—won as simply, as definitely, sometimes as quickly as souls at home. The thing has been done by the Spirit's power. What *has* been done, *shall* be done.

In the late war the Japanese were storming an all but impregnable fort, falling in crowds in the trench, as they knew how to fall; and the pile of bodies rose higher and higher up the glacis. Suddenly for one instant the Japanese flag waved at the summit—only for one instant, before the bearer was cut down. But all had seen it. Where the flag had swung for a moment was its place. Over the backs of the dead, on the shoulders of the living, the host

swarmed in one great onset that overpowered the defenders, and the flag rose to stay.

We have seen the flag wave; we have seen that Christ *can* save Moslems. It may be that in many cases it has seemed but a hardly-earned, momentary victory, scarcely worth calling by the name. Shall not that very fact fire us, as it fired those Japanese heroes? for that Christ has had the least foretaste of His triumph in a crucial point like this, is a challenge to His soldiers to make it good. Shall we not fling ourselves up the glacis in a reckless passion of loyalty—a passion that shall make giving, or praying, or going, a mere easing of our hearts, if only we may have our share in the setting up His banner on the hardest-to-be-won of the enemy's fortresses?

The world may say that we are on a fool's errand; the Church may say—as yet—that we are on a forlorn hope; but we know better; we know the end. And all the way to the end it is a joy to have been called, from below, from above, from around—to the place where Christ's power can out-measure the greatest power of the enemy.

"Needst thou pity, knight of Jesus,
Pity for thy glorious hest,
Oh! let God, and men and angels
See that thou art blest!"

Dile Mission Press.

QUARTERLY REPORT OF WORK—AUGUST TO OCTOBER.

I. Printing Department—

	Copies.	Pages and Covers.	Total pages.
<i>(1). Evangelical Periodicals—</i>			
"Orient and Occident"	16,650	8 + 4	199,800
"El-Morshid"	11,050	8	88,400
"Beshair-es-Salaam"	7,500	33 + 4	277,500
"Sunday School Lessons"	25,500	8	204,000
"All Saints' Church Magazine"	450	8	3,600
			773,300
<i>(2). For Publication Dept.—</i>			
"House of El-Hassan" (Arabic)	5,000	8	40,000
"House of El-Hassan" (English)	2,000	8	16,000
"Christ's Testimony to Himself"	1,000	26 + 4	30,000
			86,000
<i>(3). Religious Books, etc., for others—</i>			
St. Mark (Nubian)—completion	1,000	40 + 6	46,000
Life of Joseph (pp. 3-10)	3,000	8	24,000
Colloquial Scripture Lessons	500	98 + 6	52,000
"For You" booklet	10,000	24 + 4	280,000
Tract on Lord's Supper	1,000	24 + 4	28,000
			430,000
<i>(4). Various Job Work—</i>			
Leaflets, Programmes, Syllabuses, &c.			39,277
GRAND TOTAL OF PAGES			1,328,577

II. Publication Department.

Books distributed August to October.

	Wholesale.	Retail.	Colporteurs.	Gratis.*	Totals.
August	100	16	194	1,650	1 960
September	668	18	213	1,800	2,699
October	297	18	391	2,250	2,956

GRAND TOTAL **7,615**

* "For You" Booklet paid for by Miss Mason.

NOTES ON ABOVE STATISTICS.

With regard to publishing, we need funds to enable us to bring out larger booklets. We should probably get the money back (in time) from sales, but at present we have not the capital to invest. Friends in Egypt are reminded that we should be glad of more job work in printing.

The distribution, which was at rather a low ebb during the early summer, has greatly revived, as appears above. The colporteur, for whom prayer was asked in the Autumn number of "Blessed be Egypt," has been found, and is at present doing good work.

Will our readers kindly bear up in prayer all those upon whom falls the responsibility of managing and financing this work, that grace and tact may be given them in all seasons of perplexity, and that "the God of Hope may fill them with all joy and peace in believing that they may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13).

ARTHUR T. UPSON,
Superintendent.

Cairo,
November 3rd, 1906.

The Orphanage at Calloub.

SIX years have passed since our Orphanage opened, and during all that time the Lord was with us and blessed us. Forty-five children, six of them girls, are at present enrolled. Of this number twelve are Moslims, two are Jews, and the rest are Christians. Four orphans have become members of the Evangelical Church. Our gravest responsibility with reference to our orphans is their proper education. The Lord brought them to us from all parts of Egypt, that we should show them His ways and His salvation in Christ, and that they, learning of His love, might become new creatures in Him. It is our duty to win them for His Kingdom. May the Lord help us to do our duty faithfully, blessing them and us in the use of the means of grace He has provided.

To look after their spiritual needs, and to assume the responsibility for it, would appear of almost greater gravity than we dare shoulder; God's grace alone makes us sufficient for it. Not only their souls, however, are we permitted to provide for,

but their bodies too are we called upon to sustain, and God helps us for the one as well as for the other. The average expenditure per month is at present £25. Our kind Heavenly Father has always sent us all we needed, and kept us out of debt. During the past year we have often experienced financial difficulties, week after week, and month after month we have been tried, and felt the straitness of the times, not knowing again and again how to feed and dress our children.

Had we not in our own hearts felt assured that the orphanage was God's own work, not ours, we would have given up the effort in despair. In the midst of our trials and sorrows we have learned to place our burdens upon our Father in Heaven, Who is the Father of the fatherless in a special sense. He has taught us His wonderful power and His never-failing promises, always keeping and perfectly fulfilling His word.

Concerning the future of our orphans, there always remains the question—What will our boys become? To make preachers and teachers of all of them is not possible; we are, therefore, endeavouring to teach some of them trades. In consequence, you will find some of them learning the printer's trade at the Nile Mission Press, others learning for carpenter and cook, again others preparing for a business life. The effort to provide for them all is a constant and trying one.

What a blessing it would be if an industrial school could be started in connection with our orphanage. For a long time past we have cherished this thought, but how to accomplish it has not yet been made clear. It would require considerable money. We are looking to the Lord for His guidance, Who is abundantly able to achieve it. We need also a few more rooms. The opportunity for receiving more boys at present should not be neglected for lack of house room, and yet, where will we place them? The petitions are too numerous for our limited space.

Dear friends, may I not beg you to remember our orphanage and its needs in your daily prayers, and in your contributions.

Possibly the above brief outline may have acquainted you with the orphanage and its needs; may you be guided by the Master in helping it.

He that hath pity for the poor lendeth unto the Lord, and his good deeds will He pay him again.

Yours in the Lord's service,

P. J. PENNINGS.

Calioub, 20th October, 1906.



Address by Rev. D. M. Thornton, M.A.

The following is from an address given by the Rev. D. M. Thornton, M.A., of C.M.S., Cairo, at the Annual Meeting of the Christ. Lit. Soc. for India, in London:—

"IT has to be confessed with regret that the great language of Arabic, which binds together the continents of Asia and Africa, has not till quite recently engaged the serious attention of any Protestants save a few European professors and our German and American missionary brethren. All honour to the long roll of German and American missionaries who have worked so patiently and so long in laying the foundations of a Christian literature in Arabic. We may derive inspiration from their fortitude and perseverance in girding themselves to the task of acquiring what is widely recognized as the hardest language in the world! But my object to-day is to summon England, in your name, more earnestly to this task in the light of the providential opportunities now afforded to us.

"Now what is the sphere of this Arabic language? It is impossible to repeat too often, or to impress too deeply upon the hearts of Christians in England, the immense future that Arabic must have upon tens of millions of mankind in the days to come. I do not hesitate to say, or fear to be contradicted when I assert, that next to the English language Arabic is read and revered over the widest area of the earth's surface. The actual number of those that speak Arabic is at least fifty millions, and no non-Christian language is spreading at anything like the same rate. There are now over two hundred million Sunni Muhammadans, and the more educated they become the more they will seek to become acquainted with their religious language. So that it is safe to say that, so long as Islam exists and spreads, alongside of a corresponding growth in education, so long will Arabic increase in influence and remain one of the dominant languages in the world.

"What, then, is the chief difficulty that Arabic presents to the Christian Church? The Christian Church is handicapped, in seeking to Christianise the Arabic language, by the fact that she is not the first in the field. The standard classic in Arabic is not a Christian but a Muhammadan book, and this book has by far the widest circulation and greatest influence over their minds. It is true that not much of it is understood even in Arabic-speaking lands by the illiterate classes, but year by year the percentage of men who read and understand is becoming greater, and the demand for editions of the Koran are to my knowledge increasing. Against this we can point to a great increase in the circulation of the Bible in Arabic, both by Protestants and by Roman Catholics. . . .

"What, then, has been so far accomplished in the way of providing, publishing, and circulating literature in Arabic? First, there has been the steady output of the American press at Beirut, in Syria. Hampered as it has been by Turkish censors, and unable to print even maps of the Turkish Empire and educational books except under close supervision by the Turkish officials, it has issued millions of Bible portions, Testaments, complete Bibles, etc., the majority of which have been circulated

in Egypt, though they go all over the Moslem world. It has also published hundreds of religious booklets and pamphlets of a non-controversial character, which are adapted to and have been circulated among the Arabic-speaking and Oriental Christians of Egypt and the Turkish Empire—that is, Syria, Palestine, and Turkish Arabia. The special feature of C.M.S. work in Egypt on literature lines up to the year 1905 has been the publishing in Arabic of such well-known controversial works as 'Sweet First-fruits,' 'The Beacon of Truth,' 'The Sources of Islam,' and some of Dr. Rouse's series of Tracts for Muhammadans (published originally by the Christian Literature Society in India), together with the sale of 'The Balance of Truth,' written by Dr. Pfander, and 'The Apology of Al Kindi,' both of which were published by the S.P.C.K., but are now out of print. Two of these are very destructive indeed to the Moslem faith, and need to be circulated with great care. The other three are more conciliatory, and to my mind more efficacious, in that they attract to Christianity as well as repel from Islam; and I can testify that they have led to several conversions of educated Muhammadans.

"Feeling, however, that a more regular message was needed for the Muhammadans, more especially those in Egypt, than could be given by such books, and realizing also the widespread necessity for the removal of misunderstanding as to the nature of the Christian message, as well as for the popularizing of Christian ethical and social ideals, we were led last year to start a weekly magazine, entitled *Orient and Occident*. This paper is written partly in English and partly in Arabic, with one or two translated articles and a hymn or poem in each number. And though I perfectly agree with what has been said about the need of indigenous vernacular literature, we in our part of the world are at least a generation behind our brethren in India, and we find that translated articles, if put side by side with the original, are read by a class of people who will not read anything else we publish in Arabic. The paper is illustrated chiefly by means of R.T.S., S.P.C.K., and C.M.S. illustrations, and has already proved a real success. Might I give you some guiding principles that we have in this work? The magazine is entirely conducted with a view to doing two things: first, to reach, interest, and present the Gospel to the educated Muhammadans of Egypt and elsewhere; second, to bring into prominence the points upon which all Christians, both in East and West, agree. That is to say, no attack is made either on Muhammad, the Koran, or any Moslem writer or leader; if we did this we should be taken up, because it is against the law. No subjects upon which Christians differ are discussed from a denominational or partisan point of view. And yet the whole tone is Christian. The positive Christian beliefs therein expressed are those of Evangelical Christians; while the *status quo* of all existing Christian bodies is not disputed. That is to say, we do not, like some Protestant Societies, decline to admit the fact that the Eastern churches are churches. We accept the *status quo*. The result has been that we have already about 400 paying Moslem subscribers, and nearly 1,500 Coptic and Protestant subscribers in Egypt, besides a growing number of readers in all parts of the Muhammadan world. I believe this is as large a circulation as that of 'The Young Men of India,' which is published at a cheaper rate of subscription. *Orient and Occident* is forbidden

entrance into the Turkish Empire, but it is taken in by missionaries in many parts of the world, and read by the adherents of their missions. It finds its way to the borders of Abyssinia, and up to the water-partings of the Nile. It is read in British possessions in the Persian Gulf, Aden, and Zanzibar. In the latter place Canon Dale, of the U.M.C.A., is engaged in translating some of its message into Swahili. It is read in India by Indian Mussulman editors, who exchange their papers for our own; and one of the Hindu professors in Calcutta Presidency College is making it known to his friends. This is enough to show that a Christian weekly in English and Arabic has a wide sphere of usefulness. In some ways this magazine is different from any other that I know of in the mission field. It is not issued as a message by itself or an end in itself, as is *The*



"A LITTLE CHILD SHALL LEAD."

Epiphany in India, but it aims at being the nucleus of a much-needed kind of Christian literature. Almost all the magazine is written by ourselves, and part always reprinted. But our point is to seek to produce weekly and reprint monthly what is not yet to be found in the Arabic language.

"There are other religious weeklies and monthlies that receive various contributions from native Christians and Moslem converts of Egypt. Our paper does not pretend to be indigenous. Its object is to give a weekly Christian message in Arabic, such as regular short expositions of Scripture, which could not at present otherwise be given to the nation, because there are very few commentaries in the Arabic language. It seeks to present Christ and Christianity to the Moslem and Christian of the nearer East divested of controversy but clothed with the Spirit of truth and love. It deals with individual, social, and national questions of the day in a living way, for nearly

every such subject has been presented first in our weekly meetings to the pick of Egyptian youths, and discussed by them. It provides weekly studies in the lives of the patriarchs, prophets, and great men of the world's history, and we have recently been publishing a Life of Christ. It teaches doctrine and history in the form of address and dialogue and debate, as is customary in the East. And almost weekly we are receiving testimonies to its acceptance and widespread influence.

"A few words as to our future ideals. The reception given to *Orient and Occident* in nearly 500 Egyptian towns and villages already, combined with the lessons taught us by the recent Conference of Missionaries held in Cairo, has given us several ideals for the future, which I hope to see speedily realized. The first point brought home to us has been the providential position and opening for developing literary effort in Cairo as the most important way of evangelizing Moslem lands. In connection therewith Dr. Weitbrecht was selected by the Conference to make a collection of all books written for Moslems in all languages, to be stored in some centre (probably Cairo), to be chosen by the Committee of the Conference. This at once emphasises the need both of more foreign missionaries and more Orientals engaged in literary work in Arabic in Cairo. The second fact impressed upon us, with reiterated force, from every part of the Moslem world, was the need for more trained workers, both Eastern and Western, to grapple adequately with Muhammadanism in the present generation. I am glad to be able to tell this audience that the C.M.S. has practically decided to start an international training class for promising Moslem converts, and other Oriental Christians who wish to receive a special training in the Koran and how to preach effectively to Moslems. We have reason to believe that such converts will come to Cairo in time from every part of the Sunni Moslem world. Even in Java and Sumatra the Dutch and German missionaries tell us that the people who are having the greatest influence over those tribes are the Moslem sheikhs who have been trained in the Azhar University in Cairo, and they are the greatest hindrance to the missionary work. If, therefore, the missionaries could send some of their converts to be trained in Cairo, the prestige would be so great that they would be received with open arms. This should yield to us some Orientals with linguistic ability from each Moslem land, and it is my earnest hope and prayer that before long Cairo may become a Christian educational and literary centre from which will radiate the true knowledge of Jesus Christ as Saviour into the whole Moslem world.

"What further is needed in the near future in order to carry out such ideals? The Nile Mission Press, an independent mission press in Cairo, of whose London committee Mr. Patterson is the chairman, needs at least a capital fund of £10,000 without delay. Another machine and electric or other power ought without delay to be supplied to the existing press. A central site for premises ought immediately to be bought in Cairo before the price of land has become prohibitive. And a literary secretary to the Press ought at once to be appointed, who would act as local chairman of the Publication Committee, and co-ordinate and stimulate the whole work of Christian literature in Moslem lands. I am sure that such an appointment would greatly further and hasten the objects we have in view."

John Murdoch.*

THE LITERARY EVANGELIST OF INDIA.

THE motto on the title-page of Mr. Morris's sympathetic Memoir of this remarkable man is "This one thing I do."

It is seldom that a motto so accurately fits its subject. In comparatively early life Murdoch resolved to devote himself to the great work of giving to the peoples of India a Christian literature in their various mother tongues, and from this purpose, for over half a century, he never swerved, even by a hair's breadth. No difficulties daunted him; no discouragement made him lose heart or hope. Discouragement and difficulty he had in plenty, but it served only to feed his consuming zeal. The work was the LORD's, and the LORD had, he believed, entrusted it in a special sense to him. Ultimate failure was therefore impossible, and every hindrance was only a call to still greater effort. He gave himself to it with absolute singleness of purpose—his time, his strength, his influence, his substance. By nature modest and retiring, he was content that he himself should be forgotten if only his work might prosper. He had no personal ends to serve. No man was ever more completely free from selfish aims and ambitions. His work was all in all to him. For that he was content to live; and for that he would, at any time, have been equally content to die. Little wonder then that he left his mark upon India, a mark such as is given to few to make. Little wonder that when, in ripe old age, he passed away, everyone, from the Viceroy downwards, felt that the millions of that land had lost one of their best and truest friends!

Mr. Morris's book is full of spiritual fragrance. The record of such a life could hardly be otherwise, especially when written by one who for more than thirty years had known and loved the man and sympathized with his high ideals. It is not a life of startling and sensational incident: that it could not be. But it is deeply interesting. It is essentially a devotional memoir, and no one can read it without feeling the contagion of high purpose and whole-souled endeavour. The whole Church, and especially the Missionary Church, owes Mr. Morris a deep debt of gratitude for the simple and beautiful way in which he has portrayed this saint of God, and we could wish nothing better than that the book should be put into the hands of every young missionary; for, assuredly, Murdoch's spirit is the spirit in which the truest and most fruitful Mission work is, and always must be, done.

Murdoch was born in Glasgow in 1819, and was educated chiefly at the University and the Normal School of that city. At first he inclined towards painting as his profession, and he spent some time in Holland studying Flemish art. In 1844, however, he accepted service under the Ceylon Education Commission, and became the Principal of the Kandy Normal School. In those days it was permissible to teach the Bible in the Government Schools of the colony. Had this not been so, Murdoch would probably never have accepted the post, for there is abundant proof that, though he was a skilful and successful educationist, his main aim from the very first was

* *The Life of John Murdoch, LL.D.*, by Henry Morris, M.C.S. (ret'd.), author of *The Life of Charles Grant, &c.* London: Christian Literature Society, 9, Duke Street, W.C. Price 3/6 net.

to lead his pupils to Christ. He was both happy and successful in this work, but in a few years scruples of conscience disturbed him. He asked himself whether it was fair that Government money should be used to undermine the religion of the people.

"In connection with the precept, 'Whatsoever ye would that men should do to you, do ye even so to them,' he wrote in 1849, "it appears unjust in Government to establish Christian schools with the money of heathens. It is true that their religion is God-dishonouring and soul-destroying, and that every effort should be made to enlighten them; but the end will not justify the means. The subject has occupied my thoughts and taken up much of my mind during the last two months. . . . As a last resource I have sent enclosed a list of the principal books on the Voluntary Controversy. These books, if spared, I shall study carefully and deliberately, in connection with the Bible; and though it should cause a fearful sacrifice, I hope through the grace of God to be enabled to follow the dictates of conscience."

That he never doubted what his course must be should his conscience finally condemn the action of the Government in this matter, is conclusive and eloquent proof that from the very first he was in heart a missionary of the Cross. He might have solved the difficulty by discontinuing Bible teaching, and have retained his position in the Government service. But in his letters he never once mentioned even the possibility of such a course. Whatever else he was, a messenger of the Gospel he *must* be, and if he could not conscientiously be that on Government pay, then place and pay must go. He prayed earnestly for light and guidance, but it was not till the middle of 1849 that he saw his duty clearly. He then sent in his resignation to Government, and on the first of October of that year his connection with the School Commission came to an end. This was no small renunciation. His family were comparatively poor, and looked to him, rather than he to them. Yet at the call of conscience he joyfully resigned an assured income of £350 a year, with nothing but his faith in the Divine call to fall back upon. He had asked for light and it had come, and he was not disobedient to the heavenly vision. He never once feared that he had done wrong, and we, who study his life in its completeness, cannot doubt Whose was the hand that led him.

But for some time his difficulties were great, his privations severe. In these early years of struggle—happy years, in spite of all!—he learned to live with an extreme simplicity which in after life he never forsook. His purpose was to claim the printing press for Christ; to write and print Sinhalese books and tracts of every description, and stir up others to do the same. With samples of these he would travel throughout the island, pressing them upon missionaries and all whom he met.

"I shall require," he wrote, "to travel on foot, and shelter at night wherever I can, as I shall be unable to pay for lodgings; but even this has its associations which ought to render it pleasant. I shall be following the example of the Apostles, yea, of the Saviour Himself. When tired of walking under a burning sun, I can meditate on Him Who 'being wearied, sat thus on the well.' Should I find it difficult in any place to find lodging for the night, it will be sweet to think of the passage, 'He sent messengers before His face to make ready for Him . . . And they did not receive Him.'"

In course of time Murdoch's financial difficulties decreased.

The congregation to which he had belonged in Glasgow sent him generous help, and the Missionary Committee of the United Presbyterian Church accepted him as one of their lay workers. Friends were also raised up in Ceylon. He founded the Society which has since become the Ceylon Branch of the Christian Literature Society, and to his great joy the work flourished on every hand. "When he first entered upon his course of usefulness," said the veteran missionary, Spence Hardy, "comparatively little had been done to furnish Ceylon with a healthy literature. The effect of his interposition was like that of the monsoon rain after a long season of cloudless skies and scorching winds."

In 1855 Murdoch sought to widen the sphere of his usefulness. He went over to Madras to see if something could not be done to establish a Christian Book Society for India, and was well received by all the missionaries there. In 1857 the Christian Literature Society for India was formed in London. Murdoch rejoiced greatly when he heard of it, and lost no time in introducing himself to the Secretary. A correspondence ensued which, happily both for him and for the new Society, resulted in Murdoch's appointment as Indian Secretary of the Christian Literature Society, the Society taking over all responsibility for the work which he had already started in India and Ceylon. This largely increased Murdoch's influence, and now began the great work of his life. He held this appointment from 1858 till within a year of his death, and with his vast powers of initiative, his absolute devotion and unquenchable zeal, and his marvellous capacity for hard work, he became the centre and main-spring of the Society. The Committee at home had perfect confidence in him, and gave him a free hand, and as for some years—while the terrible lessons of the Mutiny were still fresh—they had no lack of funds, the new work grew apace. Branches of the Society were established by Murdoch in most of the provincial capitals, all of which he kept well in hand, visiting them frequently and stimulating their energy by the force of his own example. This work went on, with no interval, and little change, for over forty years, and at the end of that time Murdoch could enumerate over 3,000 volumes in 18 of the chief languages of India, Ceylon and Burma, which had been published under his care, and some hundreds of which were from his own pen.

Nor did this work exhaust his energies. He also supervised the educational work done by the Society, both village schools and normal training. His sympathies, moreover, outran even the vast boundaries of India, and, in co-operation with his friend, Dr. Williamson, he was instrumental in founding the Society for the Diffusion of Christian and General Knowledge in China. In 1867 the Religious Tract Society of London also sought his aid, asking the Home Committee of his own Society to permit him to take the honorary superintendence of their work in India. Although his hands were already more than full he was willing to undertake this work also, and he retained the control of the whole of the Religious Tract Society's Indian operations until the day of his death. He was thus directly connected with almost all the Christian literary work done in the languages of India and Ceylon for nearly half a century, and his influence will be felt by generations yet to come.

In character he retained his extreme simplicity to the end. He lived almost as a hermit. He sought no applause of men, and was always ready to efface himself for his work's sake. His heart was

wholly given to India, and for the millions of India he toiled as long as his fingers could hold a pen. He was loved and venerated by his brother missionaries, and hardly less by the people of the land. After his death a non-Christian writer in one of the native papers expressed the universal esteem in which he was held:—

"Who cannot recognize the good done by that veteran missionary to the younger generation of this land? He was one of those silent workers for the good of humanity of whom the noisy world hears least, and to whom to hear the 'Well done, good and faithful servant,' of their God is the supreme reward and satisfaction. Long will it be before he ceases to live in our memory."

In his later years it was one of his greatest satisfactions to know that the people for whom he worked recognized the sincerity of his love for them, and returned it. Honours came to him, for however much he kept himself in the background his work could not but be known. His University bestowed upon him the degree of LL.D., and the Government of India decorated him with the Gold Medal of the Kaisar-i-Hind Order "for distinguished services to the Empire." These recognitions were grateful to him, but after all they were, in his own words, "but baubles." He would at any time have given them all for the knowledge that he had been instrumental in leading even one perplexed spirit into light and peace. That knowledge he had in fuller measure than most, and it was his abiding joy.

As he lived, so he died; content to be alone. He worked up to the last, correcting the proofs of his last book up to within a few days of his death. Then when strength for work was gone, and he felt the end was near, all he asked was to be left alone—alone with his own soul, alone with his undying love for India, alone with God. Death had no terrors for him. "Don't trouble me, let me die in peace," were his last words. In a few hours the whispered summons came, and he passed without a struggle to his rest.

"Thus," says his biographer, "died John Murdoch. We cannot imagine anything, even the well-known story of the death of the Venerable Bede, more deeply touching than this closing scene on earth of one of India's truest friends. At the advanced age of eighty-five, with, almost literally, the pen in his hand to the very last, his room strewn with proof sheets such as he delighted in during his long life, he fell asleep in Christ with his heart and mind fully occupied by the one great subject which had dominated his whole nature—the welfare of the people of India."

On the 20th November, at Caliou, a son was born to the Rev. P. J. and Mrs. Pennings, of the Dutch Mission, Adelbert Antoine.

On the 25th November, at Abbasseyeh, Cairo, a son was born to Mr. and Mrs. George Swan, of the Egypt General Mission, George Martin.

Notes of a Visit to Belbeis.

BY CYRIL CROSSLAND, M.A., B.Sc., F.Z.S., BIOLOGIST TO THE
SOUDAN GOVERNMENT.

BEING a visitor and a sound sleeper, this begins for me at 7 a.m., a time at which everyone else has been about for an hour or so, and the bell is calling in to School. All the manifold activities of the farms have been in full swing long enough, the whole country being a scene of varied activity, recalling one of those curious old pictures crowded with people, each doing something, none being allowed to be naturally at ease.

Looking from the verandah which runs outside the rooms on this side, one can watch on the extreme right the villagers about



THE THRESHING FLOOR.

their houses, the box-like mud cottages being here surmounted by the dome of a mosque, and seen through the stems of beautiful, heavy-laden date palms. In the centre of this picture is the road leading to the Canal, whence come graceful groups of black-robed, black-veiled women, bearing great jars of water, donkeys and camels laden with farm produce (at this time often consisting of some hundredweights of melons), blue-gowned, white-turbaned men, and some of the jolliest kiddies made. Just to the left of the road is a threshing floor, where half a dozen operations are going on continually—threshing, winnowing, sifting, etc. The threshing is done by driving a sort of chariot on rollers round and round over the corn spread in a circle. A great heap of mixed corn and chopped straw is collected in the centre, which is winnowed by being thrown into

the air on a wooden spade or fork, the wind sorting out the materials according to their weight. It can be imagined that great clouds of dust are carried away, and a nice state of things it is to have your house to windward of a threshing floor.

After the threshing floor come the fields, a great level expanse, broken only by the frequent date palms and other trees of smaller number and less use. There are, too, the "Sâqyas," wheels which raise water for the fields, and are the whole day through revolving by the agency of a bullock, pacing round and round, with his eyes covered, lest he should become dizzy and fall.

Since the soil must be exactly level, in order that the water may run evenly in each furrow, a curious levelling operation has been in progress in one of the fields adjoining us for the past fortnight. Two pairs of oxen are yoked up, each to a kind of huge two-handled spade, of wood, and by this the soil is dragged down from the higher parts and deposited in the lower. It must be understood that the soil is in state impossible in most countries—baked dry and friable—since this ground has received no water for a month or so, and of course there has been no rain.

So much for the doings below our windows. Breakfast is at 7-30 a.m., and as soon as it is over my friend Logan is off to the School, and a little later it is time to get out the things wanted in the dispensary. The waiting-room is crowded with patients, and after singing an Arabic hymn, and a lesson from the Gospel, and prayer, the dispensary door is opened, and the long-suffering Aly admits the people one by one.

The patients are mostly of the poorest class, only occasionally does a well-dressed person turn up. But there are wide differences individually—some are as filthy as the ordinary slum-dweller in England; but, spite of their poverty and the primitive state of their houses, the great majority are as clean as the respectable labouring class at home, and many again, on market day, wear clothes, which, though coarse, are spotlessly white. Except for some occasional attempts to push past our doorkeeper, with voluble explanations that a certain group are all one family, or all from the same village, and must of necessity come in together, our patients' manners are excellent, and often dignified. I have not yet met the original of Punch's caricature of the Egyptian "fellah," who stands between, and presumably is meant to share the choicer qualities of the blood-thirsty Zulu on his left, and the "learned" and also murderous Thibetan on his right.

A large proportion of those who come are women and children. The former all dressed exactly alike, in ugly black robes, a black cloth over the head and back, reaching to and collecting dust from the ground. The veil is also black, and one can only tell one woman from another by her appearance of age, and the number of ornaments on her veil, that is, until one has seen them often, and then it is nearly as easy to recognize the lady with the veil as it would be without. There is, of course, more or less fuss made by newcomers over removing the veil, they generally modestly turn their backs on us to drink their dose; but infinitely worse is it to show the top or back of the head. One lady was particularly voluble in explanations, and before removing her head covering she flapped down in a corner under the table, and there she squatted until I had finished applying the ointment. Another woman, who had a badly burned forearm, was very chary of uncovering it if men were present.

The two great sets of diseases are those caused by fungoid parasites of the scalp, which give us some quite horrible cases, and forms of ophthalmia. How many of these children who grow up seeing will owe their sight to the care they received at the dispensary. Fancy little babies, a year old, with their eyelids sealed up and swollen out like marbles; bright, jolly little girls and boys, up to ten years old, all in pain and risking the loss of their sight, almost before life has begun. Then the old people, whose sight is getting dim through age, having the sad fact cruelly brought home to them by pain; all can so easily be relieved, and blindness averted; nothing is needed but the knowledge, the patience to go on applying the remedies day after day, and by kindness to encourage the sufferer to come not once, but daily, instead of losing all hope because a single application affects no cure. Only patience and brotherly love; but these are the great qualities still so rare after all these years after Christ.



MISSION HOUSE, BELBEIS.

One has less sympathy for the mouldy heads, avoidable dirt has so much to do with it, and generally they do not bother about getting cured until the thing has gone great lengths. Some of them are fearful in stench as well as appearance, and all are long and troublesome to heal. But one feels sympathy enough for some cases, *e.g.*, the old lady who hid under the table; there is a little girl, too, who is very sensitive on the subject, and looked daggers at me once for venturing to remove her head covering when others were looking on. I have had a special respect for her ever since.

There is another large group of cases of the saddest type, for

we can do nothing for them except possibly temporary relief. These are the victims of the parasites *Bilharzia* and *Ankylostoma*. Little is known of the ways of life of the former, so nothing practical can be done to stamp it out. One fears that because it seldom finds its way into Europeans it does not get the attention it deserves, and yet it is a fearful scourge, bringing great pain, with emaciation and anæmia, upon a very large proportion of the whole people. Whoever solves the problem of the life-history of *Bilharzia* will not only bring great benefits upon Egypt, but will do a piece of scientific work to be proud of.

The first baby with chronic dysentery that I saw was a shock. When the mother removed its little dress there was nothing but a living skeleton under it. With 50 to 100 cases to treat in the morning, what can be done with those whose only hope lies in regular nursing and feeding? Nothing but a hospital can deal with such cases and others like them. May someone's heart not be moved to care for these people more than for motors and yachts and horses. You would think from a purely selfish motive even there would be more solid interest and enjoyment in running a little hospital than in spending one's money on useless luxuries.

A lot of faith healing goes on here, unofficially. Every physical means possible is used, but the patients believe it mostly depends who applies it! I remember proceeding to anoint an old lady's eyes, but she would have none of me. I was a most excellent young man, but . . . She credited my friend with the healing touch, which I, through no fault of my own, had not. Most patients say a little prayer before swallowing their dose.

We had a nice case in yesterday, reminding us of the Punch caricature with a vengeance. A man showed us his upper arm, with a nasty ragged hole in it. He had been fighting, and the "other gentleman" had bitten a piece out of his arm! There is primitive passion for you!

Do not blame us for lying on our backs for an hour after lunch; that clinic is fearfully wearying work. For myself I am generally ready for two hours and a sleep, but Logan, who has done the work, is soon up and at something else, until "Happiness comes in with the tea-tray." Later we go out for a few miles' walk, during which we generally meet friends and talk with them, or we have a game with the boys.

So this is what things look like, and these are some of the things done, and you who read may try to form some picture of the life lived here. You cannot, you have never experienced the loneliness of it, the sense of exile that will creep in whenever one's health gets below par, and which is so hard to bear. You may thank God for every stick and stone of your home in England, and shut up sharp if you hear people cavilling at missionaries. Above all, thank God for your Church, and remember when you are there the missionary and other exiles who may not have heard a hymn for months, of Church bells for years. You may, by thinking hard, realize what that means to some of us.

"Enter thy brother's heart with awe and prayer:
It is God's temple, thou may'st find Him there."

"The Mohammedan World of Co-day." *

BY THE REV. DR. W. ST. CLAIR TISDALL.

TWO widely different views regarding the nature of Islâm are prevalent at the present time in Europe and America. One is that taken by Carlyle and Mr. Bosworth Smith, who praise Muḥammad as "a very prophet of God," and represent Islâm as a system of pure Monotheism and lofty morality, perchance not so ideally perfect as Christianity, but far more practical, and better suited to Eastern races in general and Semites in particular. The other view is the one maintained by Palgrave, Sir William Muir, and Dr. Kœlle in England, and by Weil, Sprenger, Hauri and others in Germany. These men, possessing a thorough knowledge of Arabic literature and Muḥammadan theology, and having in most cases lived for years among Muslims in different lands of the East, draw a very different picture. Acknowledging whatever good is to be found in Islâm, and doing full justice to Muḥammad's early sincerity, they nevertheless depict Muḥammadanism in its true colours. No one who has lived in Muḥammadan lands can have any hesitation in deciding which of the two views is the right one. We all wish that it were possible to look on Islâm in the favourable light in which those regard it who have no personal acquaintance with the subject. Were that religion at all like the picture which its European admirers have drawn of it, it would undoubtedly be a great advance on Heathenism. Muslims would still need Christ, but Islâm would then be what some fancy it now is, a gradual preparation for the full light of the Gospel in heathen lands. But facts are stubborn things, and experience has taught the Christian Missionary that, save only the evil lives of professing Christians, there is no greater hindrance to the progress of the Gospel than that which is caused by Islâm.

Of course it is "illiberal" to find fault with any religion other than the Christian, whereas to criticise and condemn the latter is the sign of "advanced thought." A false "liberality" lauds Islâm to the skies, and thus removes all need for the true liberality which would lead men, who have found Christ themselves, to give this treasure to others for whom Christ died and rose again. The volume which we are now considering enables everyone who desires to do so to learn what is the real character of Islâm as it exists in many lands to-day, to ascertain what fruits it has produced where it has had free scope to show itself in its true colours, and thus to judge whether or not humanity and our Christian faith do or do not exempt us from the duty of evangelizing the Muḥammadan world.

The book consists of nineteen papers read at the first Missionary Conference of workers among Muslims, held at Cairo in April, 1906. After an introductory article by the Rev. Dr. Jessup, we have papers dealing with Islâm in Egypt, West Africa, Turkey, Syria and Palestine, Arabia, Persia, Balûchistân, North India, South India, Sumatra, Java, Bukhârâ and Chinese Turkistân, and China itself. An article on "The New Islâm in India," by Dr. Weitbrecht, enables us to perceive how even the attempt to reform the religion so as to

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bring it more into harmony with Western civilization and culture has completely failed to accomplish the end in view. The book ends with statistical articles which show what the position of Islâm is with regard to the number of its adherents. We have also a paper dealing with the question, "How to arouse the Church at Home to the needs of Islâm." The interest and effectiveness of the volume are largely increased by the illustrations, maps and statistical charts with which it abounds.

"The Mohammedan World of To-day" presents a volume of carefully collected evidence which cannot be passed by without attentive consideration by anyone who really desires to know the facts of the case. Its writers, with hardly an exception,* are veteran Missionaries who give information about the countries in which they have spent many years of their lives. They tell us about the social and political condition of these lands, and the relation in which Islâm stands to Christianity in them. They inform us when Missionary work among Muslims began in these countries, what special difficulties and encouragements are met with, what methods are used to reach the people, and what results have as yet been attained. We are also led to see how wonderfully God has been opening up the Muḥammadan world to the pioneers of the Gospel, and how great a part of the population of these lands is now under the rule of professedly Christian nations. The Rev. Dr. Zwemer estimates the total Muḥammadan population of the world at about 232,966,000. Of these some 161 millions are now under Christian rule or protection, 32 millions under heathen rulers, 22 millions under minor Muslim sovereigns, and only 16 millions under Turkish sway. Not a few writers, however, give reason to regret that, in the Muḥammadan lands subject to England and Holland especially, an unfair degree of favour is shown to Islâm, and that Christians, whether converts from among the Muslims or members of ancient Christian Churches, as the Coptic in Egypt, are subjected to certain disabilities. In the latter country Dr. Watson states that "Christians are not eligible to many of the places in the Government service," and that "the British occupation, instead of weakening Islâm, has strengthened it." At a time when attention is being drawn to the danger of a Pan-Islâmic Jihâd, one is led to question the wisdom of this policy, even on secular grounds. In West Africa, we are informed, the English Government "becomes involved in backing up Islâm politically, and inevitably religiously also. Repairing broken-down mosques by order, subscriptions to Muḥammadan feasts, forcible circumcision of heathen soldiers on enlistment, etc., etc., are some of the ways in which the general trend is indicated." We are informed that on more than one occasion the British Foreign Office has attempted to prevent American and English Missionaries in Persia from "proselytizing" among Muslims, under penalty of expulsion from the country. These things ought not so to be, and would be impossible, were the real nature of Islâm and its effects, as seen in the condition of all Muḥammadan lands, properly realized.

What fruit then has Islâm borne in the lands where it has had undisputed sway? Let us quote a few passages bearing on the subject from different parts of the volume. In West Africa, we are told, "the youngest girls are taught the worst vices; no one is innocent, none pure. Boys and girls grow up in the densest atmosphere of sin, where there is hardly a redeeming feature, and *this*

* The exception is No. 17, and perhaps also No. 4.

all under the strictest adherence to the outward laws of Islâm. The whited sepulchre is full of bones. Immorality of every sort is rife, and there is little shame; adultery and fornication are not reduced through men having many wives. It is rare to find a woman past the prime of life living with her husband. . . . Islâm has not, and will not in West Africa, do anything for progress." In Syria and Palestine "the social condition of Muslims is below that of the Christians, and far from ideal. . . . Early marriages are the rule, and the social evil is rare; but unnatural vice is common and hardly reprobated. . . . Underlying all nominal beliefs is the broad foundation of ancient Semitic heathenism; this is shown by the popular worship of spirits dwelling in trees, caves, and on mountain tops. The favour of these spirits is sought by prayers, vows and sacrifices." In Arabia itself, where Islâm arose, and where its influence has prevailed without check for nearly 1300 years, things can hardly be said to be better. "Polygamy is common, *especially among the religious class and those connected with a mosque.* Divorce is easy, and often the slightest excuse is deemed sufficient reason for getting rid of a wife. . . . I scarcely know one man above thirty years of age who has not been married two or three times." Unnatural vice is spoken of as "common in every Muḥammadan country." In the district near Aden there is "a growing carelessness towards any and every form of religion, together with a tendency towards rank infidelity, which I heard more of in Hodeidah than in Aden." Among the mountain tribes one finds "worship of dead saints and similar superstitions very common. . . . Very few Muslim children have any sense of modesty, as we understand the word." Dr. Zwemer says that "Burckhardt testifies regarding Mecca itself (which has always been to the pious Muslim the cynosure of his faith) that, just before the time of the Wahnâbî reformation, debauchery was fearfully common, and that harlotry and even unnatural vices were perpetrated openly in the sacred city." This great movement still exerts an influence in some parts of Arabia. Its adherents lay "great stress on the doctrine of *Jihâd* or religious warfare. To fight for the faith with carnal weapons is a command of God never to be abrogated. In all their bloody battles they never were known to grant quarter to a Turk. They keep Muḥammad's precept diligently, 'Kill the unbelievers wherever you find them.' . . . Wahnâbism is a strong argument that Islâm, even when reformed into its original principles and practices, has no power to save a people or introduce permanent progress. There is no better polemic against Islâm than a presentation of the present intellectual, social and moral condition of Arabia. . . . As regards morality, Arabia is on a low plane." And this statement is repeated in varying language by every writer regarding one Muḥammadan land after another. Such are the fruits by which the tree of Islâm must be judged. Vices of many kinds are to be found in many so-called "Christian" lands as well; but even the greatest opponent of the Christian faith will not venture to assert that they are the fruits of Christianity, being contrary to the precepts and example of our Lord. It is, on the other hand, the life, character and commands of Muḥammad that have exerted such an evil influence on every land where his faith prevails to-day. Hence a careful student of Islâm must conclude that what Palgrave says of one part of the Muḥammadan world is true of it all: "When the Qur'ân and Mecca shall have disappeared from Arabia, then and then only can we expect to see the Arab assume that place in

the ranks of civilization from which Muḥammad and his book have, more than any other cause, long held him back."

We must deal very briefly with the visible results of Christian missions to Muslims, though they have never yet been undertaken by the Christian Church with the zeal and energy which the cause deserves. It is not wise, for obvious reasons, to say much about the work in countries under Muslim rule, though there, too, converts have been won and martyrs have died for Christ. But in North India "there is hardly a Christian community or congregation that does not have some members who have come in from the ranks of Islām. Every year, too, witnesses further accessions." "If we examine the rolls of membership of the Churches at Peshāwar, Srinagar, and other frontier stations, Lahore, Amritsar, Hoshiārpur, Lūdhīyāna, Delhi, Allahābād, Lucknow, Krishnagar, etc., we shall be surprised to find how many are of Muslim origin. Perhaps the most striking indication of the inroads being made upon the Muslim ranks is the increasingly large number of Christian preachers and teachers who were once the followers of Islām." I can myself testify to the truth of this from my own experience in India.

In Sumatra, through the efforts of Dutch and German missions, "the extremely successful propaganda of Islām, which has been going on for the last 500 years, has been brought to a standstill," and the preachers of the Gospel "have won about 6,000 converts from the Muḥammadans, and now have 1,150 catechumens." In Java "there are now living 18,000 who have been converted to Christianity from Muḥammadanism. . . . The converts from Islām to Christianity amount to from 300 to 400 adults annually." In many Muslim lands very little Mission work has as yet been attempted through lack of men and means: but wherever the Gospel has been preached among them, souls have been won for Christ.

The Christian Church is not yet awake to the need of evangelizing the Muslim world. One object of the Congress at Cairo was to impress this fact upon Christian people, and to take steps towards arousing interest in the work. Nearly *one-third* of the Muḥammadan population of the globe is as yet *wholly unreached*. In lands where the Gospel is being preached, millions of them have not yet been brought in contact with the Christian Faith. Every Mission station is undermanned. Invitations to send Medical and other Missionaries are in many places received from Muslim tribes in different countries, and we have none to spare for them. "Nowhere are the efforts at all commensurate with the opportunities."

We cannot conclude our Review of this most important and interesting volume better than by quoting Dr. Zwemer's words at the close of his final Article: "The outlook everywhere is not hopeless but hopeful, and the great task to which Christ calls His Church at the beginning of the twentieth century is the evangelization of the Mohammedan world."

W. ST. CLAIR TISDALL.



The Threshold and the Corner.

TRANSLATION OF AN ARABIC PARABLE STORY NOW BEING DISTRIBUTED
IN EGYPT FROM THE MISSION PRESS.

(Algerian Proverb—"The threshold is well kept and the corner is filthy.")

THEY say that in a valley on the edge of the Sahara stood the bordj (*i.e.*, country house) of a caid; and this bordj was a small one, for the master came to dwell in it only for the hunting season.

And it came to pass that on a day among days the caid was leaving the bordj to go to his house, and before leaving he placed a man of the village as guardian in the bordj, and the name of the man was Abbas. And the caid said to him: "See these rooms; this is the store-room, and in it are barley and wheat, and branches of deglat (the best kind of dates, used by the rich, or for feasts). Take all out from time to time and spread them in the sun, that they may not spoil, and do the same with the cushions and curtains and carpets wherewith the other rooms are furnished, and shake the dust from them that the moth may not destroy them, and keep all things clean till the hour of my return, and of that hour I cannot give thee notice. And here thou hast in the skifa (entrance hall—generally shut off from house) a room where thou canst receive thy friends, and behind it this other room where thou canst lodge with thy family." And the caid bade him farewell and departed, he and his followers.

And Abbas was greatly pleased with this appointment, for he knew that the work was easy, and that it could be done at any time, and it came to pass that it was not done at all. Day after day he swept carefully the threshold and the skifa and the guest chamber, and the people of the village thought that he was doing his business well; but they did not know that when Abbas swept he only swept the rubbish into a corner of the court in the caid's house within, and that from the day of his master's departure he had never once entered the rooms of the bordj to keep them in order, for the weather was cold, and he had no heart to work.

And the winter passed and the spring came, and the weather began to grow warm, and Abbas began to work in his palm-garden, fertilizing the flower-sheaths. And at last he began to think that the caid might soon be coming, and that he had better see to the state of the bordj.

And Abbas opened the store-room, and was startled to see three rats fly out; and he then examined the state of the room, and found that the corn-sacks had been gnawed, and the wheat and the barley were scattered on all sides, and the rats had eaten the greater part, and the rest had begun to sprout, and the deglat were all mouldy and spoilt with the damp. And Abbas quickly shut the door of the room after him, and said to himself: "I must advise my head how to remedy this misfortune: and he feared to examine the other rooms, so he left them alone, and went and lay down under a palm and smoked his pipe to cool his heart. And as he saw not what to do, it came to pass that he did nothing.

But after some days he said to himself: "I must make up my

mind to see the state of the other rooms." But when he opened them, and entered room after room, his heart was frightened, for he found that the moth had spoilt the rugs and the cushions and all the woollen goods. He looked about for some bits that would do to cover up the rest, but he could find no handbreadth that was whole.

The summer came, and one night he was awakened by a nestling above his head, and he knew it must be the nestling of a snake in the palm thatch of the roof. Abbas went into the bordj and listened, and the noise increased, and he knew that the roof must be full of snakes.

He went back to sleep, and next morning he took a long pole and struck at the roof in the bordj, and there fell down three or four



BESIDE THE CANAL.

young snakes, and he feared when he saw them and returned to the skifa and shut the door between.

And that evening, when his friends came to pass the time with him, a snake came gliding into their midst. They started to their feet, and exclaimed at Abbas: "What hast thou here, O man?" Abbas hit at the snake, but it escaped him. And he said to his friends: "This is on your heads, O men; you left the door open, and it came in from outside." But he knew in his heart that it had come from within.

The days went on, and still the snakes were lodging in the roof of the bordj. Later on Abbas noticed several cracks in the walls within, and knew that scorpions were likely to hide in them, and he said to himself: "One of these days I must stop up those cracks." But that day never came; and one evening he heard a great cry, and found that a black scorpion had stung the foot of his little son,

and the child lay for three days between life and death, and Abbas was greatly grieved, but notwithstanding he left the bordj as it was.

And one day, when he was watering his garden, he heard the barking of dogs in the village, and saw a crowd gathering in the market place, and a band of horsemen coming in. The heart of Abbas stood still, for he understood that his master was there. In that hour his slow feet knew how to hasten, and he took a broom and ran to the bordj, and opened the doors, and began to sweep with all his might, but he only made a great dust and confusion, and the terrified rats ran out of the store-room, and at the moment of the caid's entry a snake fell from the roof and writhed on the ground at his feet. The caid asked no questions, for he saw at a glance how things had been, and he silently entered room after room and looked upon his spoilt goods, and Abbas remained crouched in the filthy corner into which he had swept all the rubbish.

And the caid came up and asked him: "What hast thou to say in thy defence?" but he remained speechless. And the caid said to those who stood by: "This man has prepared his own punishment. Imprison him with the rats and the snakes that he has let breed, that he may eat of the fruit of his own way, and be filled with his own devices." And the caid turned away from the desolate bordj, and what happened there to Abbas, this history does not tell.

THE INTERPRETATION.

Thou also, O reader, hast in the house of thy life a threshold and a corner, and thou knowest their condition, and God knows it also. The threshold that appears before men thou dost keep it clean; that is to say, thou dost follow thy religion, and dost observe the hours of prayer, and dost miss no genuflexion in the mosque, and dost give large alms in the Ashoura, and thou art courteous and hospitable towards thy neighbours; and they see not the filthy corner within, but thou knowest that it is there. When thou doest evil, thou dost at once try to hide it, and thus dost thou sweep it into the recesses of thy heart that it may not appear; but it is not taken away. And there are dark chambers in thy heart that thou dost rarely open to the light, but thou knowest that the reptiles of sin are there. Thou dost lock well the doors of thy memory, and dost thy best to forget all that lodges there, and thou dost succeed in so doing, but thy sins remain; and now and then one of these serpents of sin glides out over thy well-swept threshold, and thy neighbours see it, and thou art ashamed, and dost blame those around for thy bad deeds, but thou dost know all the time that they came out from thy heart within. And sometimes thy children suffer because of thy sins, but even this awakens in thee only a passing regret; and as thou knowest not what to do, to be rid of thine iniquities, thou doest nothing.

O my brother, all this were bad if the house were thine own, but it is worse because it is not thy house, but the house of Another. Thou dost belong to God, for He is Master of all things, and by Him thou wast created. What wilt thou do if suddenly His Judgment comes upon thee, and thou must open all the corners of thy heart to the light of the day of accounts? And if thou hadst to appear before God, the Glorious One, what dost thou deserve but the punishment of Abbas, that is to be shut up with thy sins without a way of escape, to eat the fruit of thy own way, and be filled with thine own devices.

My brother, as yet the prison door is not locked upon thee; as yet, thou canst open thy darkened chambers to the Light of the Most High God, and thou canst dare to remember thy sins and to behold them till thou dost begin to fear them and hate them. And then thou canst turn and behold Jesus Christ, Whom God has sent to take away the sin of the world. Thou canst not undo the harm that has come of thy lifetime of neglect, thou canst not expel the reptile brood of thy sins—they are too many for thee. But there is a power in the death that Christ died for thee on the Cross, and by that power all thy past can be cleansed before God like the heart of a new-born child; and there is a power in the Holy Spirit, Whom God would send to dwell within thee, and by that power every corner of thy heart and life can be kept pure every day.

Thus alone canst thou prepare to meet thy God. Amen.

Fairhaven.



LOOKING NORTH-EAST FROM THE VERANDAH.

THOSE who are taking an interest in the building of Fairhaven will like to know what progress is being made. These photos were taken in October, and we have been stationary for some little time in the hope of being able to go on with the next storey. In our next number we will tell of further advance upward. One of our little pictures shows our English architect, native builder, and the Bedouin woman who keeps away thieves. One recent diffi-



NORTH-WEST CORNER OF HOUSE.

culty has been that as the native builder had contracted for the parapet on the roof, he insists on building it now, rather than wait to put it on the top of the next storey. This has involved lengthy reasonings, and he is still unconvinced. We knew that a hard place would be sure to come during the building, and it is trying to have the long delays about nothing, when we want to press on and finish. But so far every difficulty has been overcome for us by God, in



NORTH-EAST CORNER OF HOUSE.

answer to prayer, and we will trust Him to complete what He has begun. We hope to be all ready before the beginning of the summer, and to have enough rooms to meet the need. Will those friends who care for "Fairhaven" pray on with us until all is well and beautifully done—no part lacking. God grant that the house may be a House of Prayer for all the Mahommedan world, and a resting-place for those who are wearied in the work.

THE Palestine and Lebanon Nurses' Mission, connected with the Church of England, has just opened a new Dispensary in Baaklem, Mount Lebanon, the capital of the Druce nation.

The Mission, which was founded in 1883 by Miss *Wordsworth* Smith, cousin of the poet, and the late Bishop Wordsworth, was taken over by Mrs. Meredith, London, of Prison Missions Work fame, and has been under the able superintendence of Miss Kitching, assisted by three competent workers, and Dr. Ali Ala-much-dun is the Medical Missionary. Dr. Ali was the first-fruits of the Mission, and was publicly baptized in Baaklem in 1896.

The Rev. C. H. V. Gollmer, late Organizing Secretary of the Liverpool Medical Mission, who was able to give Dr. Ali practical brotherly support in the time of persecution and danger in 1896, had the privilege of assisting at the opening and dedication of the new building of the Mission on November 22nd, 1906.

The new Dispensary consists of a doctor's consulting room, an operating room (with operating table, instruments, etc., special gifts), a dispensary, a large hall to accommodate 80, and a Leewan.

There is also a fine Mission House and Hospital for 15 to 16 in-patients, men, women, and children.

There is a yearly attendance of over 400 out-patients, and about 60 to 70 in-patients are treated, and more than 5,000 prescriptions are made up at the Dispensary.

Mr. Gollmer gives the following notes of his address:—

"I told the Druses that I deemed it an honour and privilege to be with them on that occasion. First, because of the object of the gathering, to dedicate that beautiful building to the glory of God for the healing of bodies and souls, and more especially because I had been associated with a Medical Mission in the great city of Liverpool, from whence I had come. It had been my privilege to assist a large number of their fellow-countrymen, as they passed through Liverpool to America; we had no less than 700 attendances in three months. I told them how that Liverpool had many beautiful Hospitals, and one newly-built specially for children; but I impressed upon them the fact that although there had been great and mighty cities of old, it was only after the advent of the first Great Medical Missionary that there were Hospitals and Medical Missions for the sick and suffering. Secondly, I told them I deemed it a privilege to be there, because it was emphatically a Druce capital. I came as an ambassador of the King of Kings, as a man with a message, but I came also as an Englishman, connected with a mighty Empire, in friendship with the Druce people.

"I came as a man *who prayed for the Druses*, and who believed that God is able and willing to bless this people, if they will only listen to His voice. I asked them to bear with me for a few moments while I delivered my message. We had no might—no wisdom—it must all come from God.

"That building would always remind them of three things—of *Sin-Suffering*, and *Sin and Suffering* borne by the *Sin-Bearer*. Passage read, St. Matt. viii. 16, 17, and Isaiah liii. 3-6: 'Himself took our infirmities and bear our sicknesses.'

"No sin, no suffering. That building was one little ray of the great love of God to sinful man, and it would be our privilege to share their sufferings and help to alleviate their pain, but anything that we might do would only be as we manifested a little of the spirit of Him, Who Himself took our infirmities and bore our sicknesses."

Mahmoud's Question.

HAVE you ever wandered in some old grave-yard, far from the spot where your own loved ones lie sleeping, and, amidst the crumbling records of the past, moving slowly from stone to stone, have you mused with pensive interest of those whose very names are being obliterated by the hand of time? Such interest and such musings were mine as I wandered among the graves of Egypt. Graves there were truly on every hand, marvellous tombs, monuments of surpassing grandeur, lofty Pyramids and colossal Sphinx, but the quiet "God's Acre" was transformed into the vast undulating desert, which is ever full of mystery and charm. Now shining and sparkling in the sun's warm rays like liquid gold, and again taking on a hundred varied tints and shades as the glowing orb sinks quickly in the west.

I had left my friends behind, and, walking warily to avoid the deep pits which here and there threaten one's safety, I gave myself up to my thoughts—thoughts of life and death, and of the purpose of God which, running through all the ages, links us on to those who have gone before us and to those who may follow after. But now into my dreams and musings came Mahmoud, bringing me back with a bound from old time priests and Pharaohs, with all the thoughts they had evoked, to most modern, commonplace, every-day Egypt.

Mahmoud was little and wiry—his age might be ten or eleven; he was dressed in a loose white garment and little white cap. He was inclined to be very communicative, and seemed to enjoy piloting me through difficult places. I was afraid that his attachment was purely the result of a hope for "Bacsheesh," but when I told him I had left my purse behind, and had no money with me, not even one millième, and so could give him nothing, he said, "Never mind, O lady, never mind"; and then he continued his confidences.

He came from one of the neighbouring villages, and gave me a pressing invitation to go to his home to see his mother and sister. When we had chatted together brightly for some time I began to tell him the "Story of Jesus." In simple words I spoke of Him, of His life and death and resurrection, and then I told Mahmoud that He lives to-day, and loves us, that He hears and answers us when we pray, that He can give us peace and joy in our hearts, and make us good, and pardon all our sin. The sun was setting as we walked and talked, the desert was very still. Mahmoud listened with rapt attention, his gay chatter silenced, and I fancied—was it only fancy!—that his heart was touched. And as I still spoke of the One Who loved us, and Who would hear and help us, he paused, and lifting his great dark eyes to my face he said, oh! so earnestly, "What is His Name?"

"What is His Name?" How my heart thrilled at the question, how it thrills yet as I think of that question and of its setting. The

great Pyramid so near, the stillness and loneliness of the desert all around, above us and about us the glorious light and colour of an Eastern sunset's afterglow, with its quickly gathering shadows, and there at my side a little white-robed Arab boy, with earnest, upturned face, asking to learn the Name of Jesus.

And Mahmoud, for me, is but the type of many another boy and girl and man and woman who is living without the knowledge of that Name—the one Name "under Heaven given among men whereby we must be saved." We are drawing ever nearer to the sunset of this "Day of Grace" as "The Times of the Gentiles" hasten onwards to their close, and it seems to me that all unconsciously, those who have not heard of the Saviour in heathen and Moslem lands are turning to God's children, and in clear and unmistakable tones are asking Mahmoud's question, "What is His Name?" We may close our ears to the pleading voices, we may bury ourselves in our luxuries and in our pleasures, and shut out the sound, and yet surely at times its echo must reach our hearts.

"What is His Name?" Are we trying to answer those pleading voices—are we giving to others the message that has meant life and gladness to us? Are we willing that it should cost us something to take them the Name of Jesus? Are we willing if it should cost us more than life itself? Well, "God loveth a cheerful giver," and surely it is worth some cost to gain His own "Well done."

Do not let us shut out the voices, let us listen to their clamour till our hearts are stirred and moved within us and we are ready to shake off our carelessness and indifference, and to obey with all humility and with all diligence the Master's call—"Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest," and to still obey if He further say to us—"Go your ways, behold, I send you." "Go ye therefore . . . and lo, I am with you alway, even unto the end of the world."

J. B. M.



From a Missionary in Egypt.

"I HAD lately a conversation with one of our catechists, in course of which I asked him if he could tell me whether the revival that took place last year in the village up the river and near to his home had left good fruits behind it. He said that he had been much impressed this year by the change in that village. The people—native Christians and others had given up bad language. They observed God's holy day, refusing to buy or sell on Sundays. They had become much more honest in their dealings one with another, and up till now they had continued to meet together daily for Bible reading, singing, and prayer. Surely we may thank God for this good news, and continue to plead with Him that not only showers but floods of blessing may be poured out on this land."

The Outlook of the C.M.S in Egypt for 1907.

THE subject about which I have been asked to write is not an easy one, for if a really adequate account were to be given of our prospects for 1907, I should have to describe in detail all the present work of the C.M.S. in Egypt and the Soudan. Our outlook, at any rate, is a very hopeful one, and full of interest. It is, certainly, possible that some of the plans we have been making may not be carried into effect this year, for the reason given below; but on the other hand there is no reason to think that any of our former lines of work will have to be abandoned. It is true that, with this news of terrible financial strain at home, ominous whispers concerning the world-wide outlook of our Society from Headquarters are reaching us, and they seem to frame the words, "retrenchment," "withdrawal." But youth is naturally hopeful, and while we feel that this grave difficulty in the matter of raising funds may affect us to the extent of preventing our opening the gate which leads into new fields, we do not anticipate having to turn back from any furrow we have begun to plough in the old one.

Our outlook, then, differs in no very important particular from that which we faced in the beginning of 1906, and I shall therefore do best if I add some notes on the various points of interest in connection with the different branches of our work, which may stimulate the prayers of all on our behalf.

The MEDICAL Staff at Old Cairo, true to the traditions of many years, do not intend to allow 1907 to pass without increasing the accommodation provided in the Hospital Compound, and are proposing to erect a new ward, constructed simply of mud bricks, for the male Egyptian anæmia patients, of whom we treat about 1,500 in twelve months, a number which is probably higher than that dealt with in any other hospital in the country. These patients have been seriously overcrowded in the past, and as they are willing to pay a very reasonable fee for their cure (for in nearly every case it is such), we hope to be able to provide locally the sum required for the building of their temporary residence.

In all the SCHOOLS, we are feeling the importance of maintaining a higher standard in order to attract the non-Christian children. Formerly, when there were practically no private schools at all, with the exception of those run by the various missionary societies, there was little difficulty in this respect. Now, with the increased efficiency of the Government Schools, as well as the large number of admirable native schools where the Koran is taught, it seems impossible to show anything like the former high percentage of Moslem pupils.

The Girls' Training Class, under Miss Bird, has been supplying us with some capital teachers, and we are hoping for good results from the little company who are in it now.

The Class for Deaf and Dumb Boys, which we opened about two years ago, under Mr. Abdullah Iddleby, has been remarkably successful in the matter of general instruction, and the progress of the boys has been extraordinary. But the number of pupils has always been small; the parents will not send their boys, as they do not believe until they see for themselves that such instruc-

tion is possible, and so we recently came to an arrangement with a leading Copt at Zagazig, Faris Effendi Yusef, who will provide a house, etc., and give the opportunity of trying it as a Boys' School. Any friends who know of deaf and dumb boys will do well to communicate with Mr. Iddleby, c/o Faris Effendi Yusef, Zagazig.

Turning to the EVANGELISTIC work, the chief problem of the year will be, how to avail ourselves of the very hopeful openings given us at the various meetings for effendis, sheikhs, and all sorts and conditions of men, and how to follow them up to real and definite advantage. We hope to get light on this ques-



"AT WORK IN THE FIELDS."

tion at our newly-instituted quarterly meeting for Catechists, when we spend a quiet day or half-day with them in Bible study, discussion, and prayer.

The LITERATURE branch of our work will make, we hope, some forward step, in spite of the serious drawback its progress sustained in our somewhat summary ejection from the old premises last spring. We are also expecting to get an increased circulation of the "Orient and Occident," and, after all the information that has been gathered by our collectors in Upper and Lower Egypt with regard to the welcome it receives up and down the country, to let it voice a still more acceptable and withal definite message than during the last two years.

We are already hearing good news from Dr. Harpur about the new season's ITINERATING work in the villages, and only wish that we could get the reinforcements we have long been

asking for, in order to set two of the ladies, who have volunteered for this work, free to go out and make a settlement in some convenient centre.

PASTORAL. We are looking forward with great interest to the presentation before the Bishop, when he visits Egypt in February, of seven candidates for confirmation. All, except one of them, were formerly Moslems, and were baptized by us last year. They are now being prepared for the Confirmation Service, and for their first admission to the Holy Communion afterwards.

THE SOUDAN. Good progress is being made with the erection, on our land in Khartoum, of a Boarding School for Girls, and a house for the lady missionaries. The new day school is still well attended, and Miss Bewley has now been joined by Miss Williams, who has recently become a member of our educational staff in Egypt. Mrs. Hall has taken up her residence in Omdurman, where many openings for work amongst the people are afforded to her by their great affection for their late friend, Dr. Hall.

In the **SOUTHERN SOUDAN**, the new Gordon Memorial Mission party have established themselves at three places on the Upper Nile, but they are still feeling that further exploration must be made as to where the bulk of the population is to be found, before regarding any of these as permanent stations.

One of the chief **PROBLEMS** that will be facing us this year is the difficulty of finding suitable permanent premises for our work in Cairo. The great rise of prices and of the value of land has largely affected the rents. One after another the places we have occupied for years are being taken from us by landlords naturally anxious to get higher rentals than we can possibly pay. The C.M.S. Committee fully recognize the importance of securing a site and erecting our own buildings, but the financial condition of the Society is so grave, and the deficit so heavy, that they cannot authorize our making a special appeal to our friends to provide us with the premises we require until after the end of the year, when the accounts are made up, and they are able to consider the matter again.

The above notes are somewhat disjointed, and about each point which has been mentioned there is a great deal more I should liked to have said. But people can only pray *well*, when they pray with knowledge and with purpose, so I now give the opportunity for effective prayer on our behalf into the hands of any who care, by the ministry of intercession, to become "under-shepherds" with us in this wide field.

EGYPT, as the events of the past year have shown, is in sore need of shepherds who will lead the people to new pastures where they can really feed. Their own fields are barren and dried up, and they know not where to turn in search of food.

May the Lord, in His tender love and mercy, look upon the lost sheep of the Moslem world. May He remove from them all ignorance, hardness of heart, and contempt of His Word, and so fetch them home to His flock that they may be one fold under one Shepherd, Jesus Christ our Lord, Who liveth and reigneth with Him and the Holy Spirit, one God, world without end. Amen.

The Blessed Country.

*"The wilderness and the solitary place shall be glad for them;
and the desert shall rejoice, and blossom as the rose."—ISA. XXXV. 1.*

O glad the wilderness for me,
And glad the solitary place,
Since Thou hast made mine eyes to see,
To see Thy Face.

Not heavenly fields, but desert sands
Rejoice and blossom as the rose;
For through the dry and thirsty lands
Thy River flows.

O Way beside that living tide,
The Way, the Truth, the Life art Thou;
I drink and I am satisfied,
Now, even now.

Eternal joy already won,
Eternal songs already given;
For long ago the work was done
That opened Heaven.

(C. P. C., *Trans.* MRS. BEVAN.)



THE CITADEL MOSQUE, WHICH DOMINATES CAIRO.

"Blessed be Egypt."

VOL. VIII.

APRIL, 1907.

No. 31.

Editorial.

"I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him."—Dan. vii. 13, 14.

WE live in the certainty of the final victory of JESUS. It is only that absolute certainty that can enable us to stand, that can help us continue, as we look at the outward symbol of Mohammedanism which rules here. How good it will be when we hear Him confess the names of those who have confessed Him here, before His Father in Heaven. We want to take our stand on His side to-day while the odds are against us, and confess Jesus where He is rejected and disowned. God take away our cowardice and give us courage to own Him before men—to be His witnesses!

Through the present Nationalist Movement, which is being promoted in England and in France, more than in Egypt herself, it is likely that fresh attention will be turned to this part of the world. Will our friends seek that this may be used for God, and that the thoughts of the Christians of England may be stirred, and their consciences awakened on matters wherein they are now doing wrong. Many things are brought to light in the pages of "The Mohammedan World of To-day," which show the mistaken and unrighteous policy which we are following as a nation in some dark parts of the earth. Our rulers need the support of our prayers, and the moral influence of spoken and printed words on the side of right. It is well that light should be cast upon much that is hidden, but we need to be on our guard against putting power in the hands of men who are secretly working against Christ and the Christians. Whenever any agitation arises in Egypt against British control, the ones who hope that they will get it into their own hands plan together to take the lives and the properties of their Coptic fellow-subjects, who are numerically much inferior. This was done as lately as last spring, and the hope of gain and riches would soon cause a spark to kindle a fire if the same movement were revived. People in England may ignorantly do a great deal of harm, by promoting a Nationalist Movement in certain quarters.

The death of Dean Butcher removes a well-known and much-loved friend. He has been the Chaplain of All Saints',

Cairo, for twenty-five years. We can remember many times when a visit to his study at Church House has led to a most earnest and sympathetic inquiry into the work that was going on in the country. And the talk was always followed by prayer and kindly words of counsel. His last letter, written shortly before his death, contained warm appreciation of the work at the Mission Press. He wished so much he could have spoken for it, although no request had been made for this, but he was feeling his failing strength, and knew that his time of service was ending. He was a faithful, unfailing friend, and his last message to his "dear people" were words that fell naturally from his lips, for they were his daily life—"Beloved, let us love one another." Prayer is needed for the one who shall succeed to this important post.

Every extension in the work of any Mission awakens keen interest, and we want to follow each fresh departure and observe its growth and development. In Cairo the little girls' orphanage carried on by Miss Smith, of the American Mission, began with six orphans in the autumn of last year; there are now twenty-one girls thus cared for.

The gift of £11,000, by Mr. Rockefeller, will enable the new College at Assiout to be built at once; the old College Buildings will be used as a School for younger boys. It is a marvellous thing that already, since the beginning of this year, seventy-five of the graduates from this College have obtained Government appointments in the Soudan. The influence of young men, many of them true Christians, and all trained in habits of truth and moral uprightness, may be as great as many missionaries. For it gives the living example of a Christian life in a place of responsibility among the Soudanese. Let us pray for these young men that they may live Christ there.

The second year's work at the Nile Mission Press has ended, and we thankfully start out on our third year. The steady increase of work brought to us, promises well for the future. We want to keep pace with the demand, and enlarge our borders and add to our machinery. Further information will be found in our Nile Press statistics. It is God's beginning, and His carrying on. Only He could have conquered our difficulties so far. We rely on Him for days to come. Sometimes friends speak of doing the work on business principles—meaning the advisability of working on borrowed capital. We cannot feel this would be right. We do want capital—but not debt. Will some of God's servants supply it for Him, not for a dividend on earth, but interest in Heaven? They will not lose.

The sad tidings have been received by cable of the death of Miss Adèle MacMillen, of the American United Presbyterian Mission. It has come as a shock to her many friends in Egypt. Miss MacMillen gave some twelve years of devoted work to Egypt, and won the deep regard and affection of all who knew her.

NOTE FROM MISS VAN SOMMER.

I find, to my great sorrow, that Fairhaven cannot be finished in time for the summer holidays this year. I quite hope that the building will be completed and ready for furnishing in the autumn (D.V.).

I will ask friends not to write to me for the next two months, as I shall be staying in Switzerland on the way home. After that until October my address will be, Cuffnells, Weybridge, England.

All communications relating to Fairhaven should be sent to Miss M. I. Saunders, Kingswood, Weybridge; and those relating to the Nile Mission Press to the Secretary, J. L. Oliver, Esq., 16, Southfield Road, Tunbridge Wells.

Is Japan Turning Moslem? *

OUR readers will remember that last autumn the air was full of rumours, which originated one hardly knows how, that Moslem Sheikhs had been invited to Japan to instruct the people in Islam, that the Mikado had turned, or was turning, Moslem, and that it was only a question of time for the whole Empire to become a bulwark of Islam in the East. We knew these rumours at the time to be absurd, and we were only pained and sorry to see people gravely discussing such puerilities, without exerting themselves to get at the facts.

But, at the same time, we took pains to write to two representative Japanese, President Honda and Mr. Kajinosuki Ibuka, two prominent public men, well-known in the educational world, whom we knew to be in touch with the nation and Government, to inquire about the truth of these things. And here is the reply just received from Japan.

*"Meiji Gakuin, Shifu, Tokyo, Japan,
February 18, 1907.*

The Revs. W. H. T. Gairdner and D. M. Thornton, Cairo.

Dear Friends,

Your polite letter dated December 4, 1906, and addressed to President Honda and myself is before me. A copy of your magazine 'Orient and Occident' that you so kindly sent us, also came in good order.

Sometime last fall, my friend and colleague, Dr. William Imbrie, received a letter from Dr. —, of Syria, who asked practically the same question. Dr. Imbrie made a careful investigation of the matter, taking pains to inquire at the American Embassy, the Board of Religions in the Japanese Government, the office of the 'Japan Times,' and some private individuals. The result was as indicated in his answer to Dr. —, that is to say, there is not a *shadow* of truth in this rumour that 'the Mikado wishes to become a Moslem,' or that 'the Japanese have decided to adopt Islam.' A short while ago, there was a notice in the papers that a Mohammedan of some note arrived from Turkey. Perhaps he is the distinguished 'Sheikh sent from Constantinople to teach the Emperor.' If so, nothing more has been heard of him. Certainly, the Emperor has never seen him. As far as we know, there is not a single Japanese Mohammedan in the whole Empire.

Yours in Christ,

KAJINOSUKI IBUKA."

* From "Orient and Occident," March 29th, 1907.



CITY OF CAIRO, LOOKING WEST.

The Nile Mission Press.

*"And when the fight is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and hands are strong.
Alleluia."*

AS we print the statistics of work done during the last quarter, and a brief summary for the year ending February 28th, we give heartfelt thanks to God for sustaining us thus far, and for helping us to make some advance. But friends can hardly realize the fight it is to go forward. We need continually to lean on God alone, for He only never fails us. Mr. Hudson Taylor once said, "God always helps a forward movement," and I believe He would have us meet our difficulties with a resolute step onward. Thank God He has enabled us to keep clear of debt, but in a forward movement we ask our friends to face it together with us, and share the venture of faith.

We want to add another and larger machine. It may be this will be laid on the heart of some friend to give entirely, or it may be several will join together to meet this special need. Then we need larger premises. At present the adjoining shop is closed, and it is only used for storing oil. We believe we may be able to hire this, and add it to our present premises, using it as a machine room.

If we can do this, and at the same time get our landlord to extend our lease for a few years at a reasonable figure, it would save us from moving yet awhile. And after some years we believe God will give us a Site and Building of our own. It is better not to try for this just now, on account of land being at a very high price. This is likely to come down within another ten years, and then may be our time to buy.



CITY OF CAIRO, LOOKING NORTH-WEST.

Will some of our readers take these two needs on their hearts before God, and ask Him with us to supply these additional premises and a new machine.

We print a plan of our present quarters, showing what we have, and what we need. Another need which has been a difficulty through the past year has been a larger supply of Arabic type. We thought we began with a sufficient quantity to last for some time; but the Arabic type is made of soft metal, and it wears out quickly. Owing to this last summer, for a time our printing was not good, and a few of us joined together and bought a fresh fount to go on with. Already this is insufficient, and I have been making another effort to get help for a fount of Arabic type to be kept solely for printing the Scriptures. The reason for the need for a separate supply of type for this purpose is, that when printing any parts of the Bible, such as the Colloquial Gospel of St. Luke, soon to be in the Press, the type has to be kept up for a very long time. It cannot be printed off quickly as in ordinary printing. We are really needing several founts of type for this one object now, and we believe that many friends will be glad to help us to print God's Word in a language understood by the poor of the land. We hope that St. Luke will be followed by the Acts of the Apostles, and then by the other Gospels.

The accounts which reach us from time to time of the Colportage work are very encouraging. Twice the Colporteurs have come and spent a week with me during the year, and have told me something of the way the people received the books. Last time I was glad to find the Moslems near here were freely buying the Arabic Parables, written by Miss Trotter and her friends. There is now a series of some sixteen of these—a few being also in English. Then a book was brought to our notice

by the Rev. A. A. Cooper, of the Bible Society, called "The Sweet Story of Jesus," written for children, which had proved very valuable in India. This has been put into simple Arabic, and was brought before our last Publication Committee. There were only £3 in hand, and it would cost £14 to print; but we felt we would go forward, and look to God to enable us to bring it out. Within a few days £5 was sent in to use as we liked, and we felt it was sent for this Book. We hope it will now soon be ready.

The following is from the Superintendent's report:—

"Our colporteur, whose name is Asad Abdu, (As'ad means 'happiest' and Abdu 'His servant') has done very good work during the latter months of the year just ended. This is the more gratifying, as through the resignation of our best man, and the comparative incapacity of the second, who afterwards left, the colportage sales had greatly fallen off during the early part of last summer, although some colportage work was still done each month.

In December, Asad was itinerating in the Delta, working his way down the Western or Rosetta branch of the Nile. Two large towns named Dessouk and Fuaah have the reputation of being very fanatical. The colporteur was of course unused to the Delta, as his home is miles away among the Native Christians of Upper Egypt.

At Dessouk an assistant in the office of the 'Wakfs' or Moslem 'Ecclesiastical Commissioners' who have the care of the mosques, etc., shouted down the street to call the people together against him, saying, 'Here is a man sent by one of these infidel Societies carrying books to corrupt our holy religion.' Asad pulled out one of the books specially written for Moslems, 'The Coranic Sayings about the Christian Scriptures,' handed it to a *sheikh*, and said, 'God forbid, Sir; this society was formed not to corrupt religion, but to reform it.' The *sheikh* took the book, which is written in such a way that hardly a fanatic could take offence at it, and began to read aloud very eagerly. (That is the regular custom,—one man reads aloud to a group gathered round his shop or café). Asad adds, 'Inwardly I was very frightened, and kept crying to the Lord for help, and then tranquillity was given to me, and finally when the *sheikh* had found nothing to complain of, he handed me a cigar.' (After that he would not harm him at all).

'Then great boldness was given unto me, and the people bought my small books with great avidity, and I greatly praised the Lord, and also turned to thank the one who had summoned the crowd together against me, since it had resulted in their buying the books. My joy, however, was not so much for the sale of the books, but for the evident victory of the Lord Who had turned the evil of man into good.'

He sold about 1,000 small volumes that month, and they all contained a Gospel message."

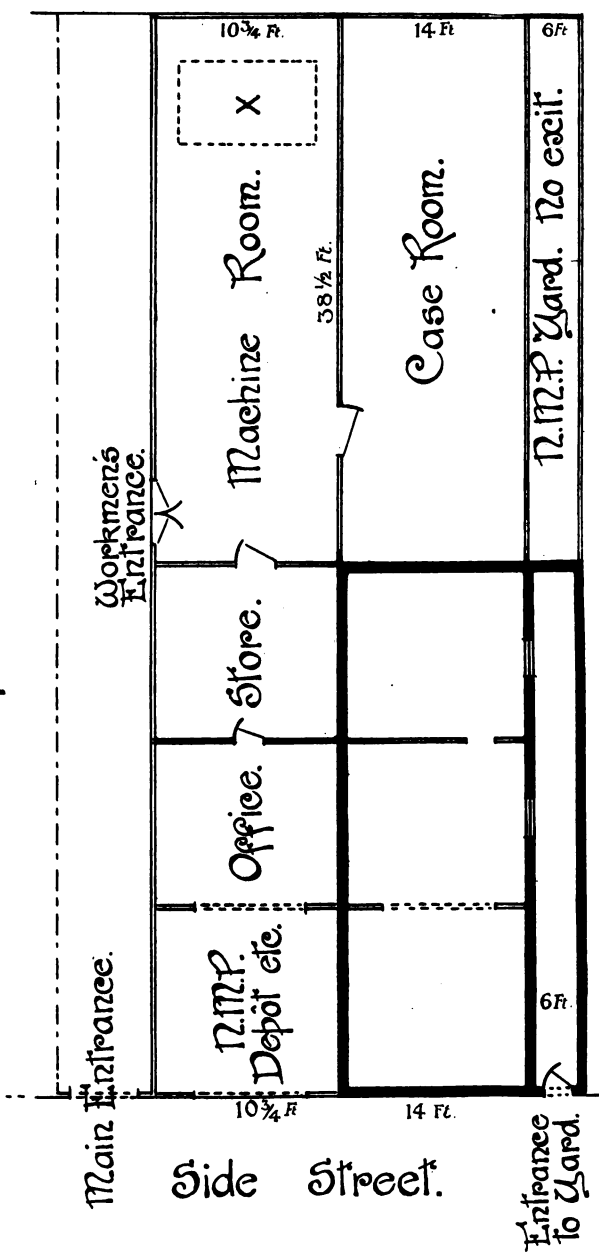
Those who helped us first to start the Nile Mission Press may feel full of hope with the thought that the work is growing. They will not want to turn back—or to "*fail or be discouraged.*" They will rather, we believe, join hands with us in pressing on.

There are two pictures of Cairo before us. They show but a little part of this great city—a city which is foremost in the Mohammedan world. If you look at our frontispiece you will see the Citadel Mosque, which dominates Cairo. That Mosque is an emblem of the Mohammedan religion. It is a challenge to our faith in Christ. How shall we take it up?

"*Not by might, not by power, but by My Spirit, saith the Lord of Hosts.*" "*The Sword of the Spirit is the Word of God.*" "*Our weapons are not carnal, but mighty through God to the pulling down of strongholds.*" It is not by passively standing still and looking on, that the work will be done. We need to send this Sword of the Spirit right into the hearts of the people in Cairo and throughout the land.

A. VAN SOMMER.

Premises of the Nile Mission Press.



QUARTERLY REPORT OF WORK—Nov. 1906, TO END OF
FEB. 1907.

I. Printing Department—

	Copies.	Total pages.
<i>(1). Evangelical Periodicals—</i>		
"Orient and Occident" (Weekly) ...	36,770	441,240
"El-Morshid" (Weekly) ...	14,450	115,600
"Beshair-es-Salaam" (Monthly) ...	10,000	370,000
"All Saints' Church Magazine" (Monthly) ...	600	4,800
Echo of "Orient and Occident" (Monthly) ...	2,900	46,400
"Book-el-Qadasa" (Fortn'tly) ...	3,300	26,400
"Christian Soldier" (Monthly) ...	1,200	14,400
"Sunday School Lessons" (Monthly) ...	34,000	272,000
		<u>1,290,840</u>
<i>(2). For Publication Dept.—</i>		
"The Live Charcoal" (Arabic) ...	5,000	40,000
"The Live Charcoal" (English) ...	2,000	16,000
"El-Mansour" (re-printed) ...	5,000	40,000
"House of Hasan" (English re-printed) ...	2,000	16,000
		<u>112,000</u>
<i>(3). Religious Books, etc., for others—</i>		
Life of Joseph (pp. 11-26) ...	3,000	48,000
Psalm-Book (English) ...	1,000	52,000
Mission Intercession Service ...	200	1,600
Annual Leaflet ...	500	6,000
Clear Proofs of Messiah (for Jews in Palestine) ...	2,000	72,000
Booklet of Daily Texts ...	500	6,000
Index to "Orient and Occident" ...	3,500	14,000
Programme of Mission-school Subjects ...	200	6,400
		<u>206,000</u>
<i>(4). Various Job Work—</i>		
Catalogue, Programmes, Leaflets, Cards, Handbills, &c. ...		236,130
		<u>236,130</u>
TOTAL (to end of Feb.) ...		<u><u>1,844,970</u></u>

General Summary for the Year.

I. Printing Department.

	PAGES.
(a) Evangelical Periodicals ..	3,667,320
(b) For Publication Department ..	380,000
(c) Religious Books for Others ..	1,266,400
(d) Odd Job-work ..	525,679
Total for Year ..	<u>5,839,399</u>

During the first year of eleven months ending February 28th, 1906, we did $4\frac{1}{2}$ million pages, and during the full twelve months' year ending February 28th, 1907, nearly 6 million pages, or considerably *over ten million pages* since April, 1905. It is difficult to see how to do more than this with our one wharfedale machine, for, although during the latter part of the summer we are somewhat slack, yet during the winter season we can only get through the work by doing overtime at an increased rate of wages. The call is urgent for another and larger machine, for larger premises to hold both it and the oil-engine necessary to drive it, and for a larger staff of men.

II. *Publication Department (for the year).*

			Vol.s.
Colporteurs	...	...	6,492
Wholesale	...	...	3,006
Retail	...	...	285
Gratis	...	...	7,550

Total for Year 17,333

II. *Publication Department.*

Summary of Books distributed for last six months to end of our financial year.

	Wholesale.	Retail.	Colporteurs.	Gratis.	Totals.
September	668	18	213	1,800	2,699
October	297	18	391	2,250	2,956
November	25	49	974	1,800	2,848
December	75	—	1,158	50	1,283
January & February	340	50	1,433	—	1,823
TOTAL ..	1,405	135	4,169	5,900	
				TOTAL ..	11,609

Letter from Dr. B. McGill.

American Mission, Dolaib Hill,

January 12th, 1907.

A man from Owaj said to me during one of the midday meetings—"It is true that every good thing comes from God, and He deserves to be praised for it; He made me sick, and He has made me well; He gave me my child, and He took him again; but it would be wrong for me to murmur against God." My remarks on the abounding evidences of sin, and its loathsomeness, and the necessity for being saved from it, led him to say, "I know that I am poor and sinful; but if God should say, 'Let all men come unto Me, and I will *re-create* them so that all the evil shall be removed, and they will do no more sin,' I would go very gladly." To hear a Shulla express such thoughts made me feel much as a wearied traveller in the desert might feel when he comes unexpectedly upon a spring of purest water, "I thanked God, and took courage." Concerning the life everlasting the same man said—"Yes, our wise men have told us that the spirit lives after the body dies, and in many cases they have talked with the spirits of the dead even after their bodies had been put in the graves."

Some boys thus learned the first and great commandment.

"Thou shalt love the Great God with all thy heart, and with all thy heed, and with all thy might"—here came a pause, and then, after a smile as of remembrance—"with thy hands, and with thy fingers, and with thy feet, with thine ears, and with thine eyes, and with thy lips; and thou shalt love thy neighbour as thyself." The first part was acknowledged by the men to be proper and fitting; and the second part in so much as it refers to members of one's own village or tribe; but, said they, "Shall we love the Dinkas of such and such a district, and the Nuers of such a town? No, we will fight against them and kill them, for they are very bad."

One night I sat in a near-by village, talking of the goodness of God to a few old men. When I had finished, one of them said, "O yes, God is kind when He gives us houses, and food, and clothes; but when He sends us death He is not kind, for death is evil." I tried to show him what death means to a child of God.

The old men, and many of the younger too, have many a dark hour thinking of death, and what lies beyond it. Having observed a typical case of leprosy, I enquired into the Shulla ideas regarding its cause, etc., and learned that to the Shulla mind, leprosy was a token of the anger of God against sin.

A boy was brought to the station, and remained for some days under treatment for a club wound of the skull. Just before I went to work on him I heard his father say something, and thinking that he had addressed me, I asked him what he had said; he replied, "I was asking God to spare my son's life." I think he prayed all the time that I was at work. This was not the only occasion on which I have worked to the accompaniment of Shulla prayer. The father's prayers were answered favourably; the boy recovered, and became strong and vigorous. Only a few weeks ago two Dinka women asked me to prescribe for them; and a little later came, saying, "Never mind the medicine, we will once more implore the favour of the Deng-did."

On one occasion I was trying to teach the sinfulness of man, and his utterly ruined state, since every sin deserves the wrath and curse of God, and I said, "Since we are all sinners, and since every sin deserves so great punishment, what can we do to be freed from the guilt of sin?"

A boy replied, "We must pay." Said I, "What will you pay?" To this a man gave answer, "I will sacrifice the blood of one cow, or of two cows, or of four cows, to be freed from my sins." At this a boy laughed, and said, "Ugh, if you begin sacrificing cows for your sins, you will soon have nothing left." I asked, "But what of the poor men who have neither cows nor sheep, nor anything else—what can they give?"

The man who had spoken answered, "If I have sinned against a man, and have nothing else to give, I must give myself to him, and be his slave for a given number of years or during my whole life, and thus be freed from my sins." "But," said I, "You have sinned against God so much, and your debt to Him is so great, that all the cows in the world and all the goods in the world could not pay it. What will you do?" To this came the reply, "I will die, and give my life for my sins." Said I, "Your life is not your own, you received it from God; will you try to pay Him with what He gave you?" From this I went on to Christ's sacrifice and our salvation through Him and through Him alone. In the face of the greatness of the needs of these people, one's incompetency forces itself painfully upon one, and we realize that it is not in man to give deliverance; so we are obliged to cry mightily unto God that He would send the light of His love into each one of these poor darkened lives. It comforts us in our separation to know that the armies of God are a mighty host, and that our united prayer is that God would hasten the day when He shall dwell with men.

Yours very truly,
HUGH MCGILL.

C.M.S. Work in Turkish Arabia.

BY DR. BRIGSTOCKE, C.M.S.

A SENTENCE following the request for a short account of C.M.S. work in Turkish Arabia, both compels me to do my best to comply with it, and also makes me wish that someone with greater power with the pen had been the recipient of the request. "So little is known of that part." Oh that, I had the power to so transport my readers there in thought, as to cause them to see and realize the need, the opportunities, and the conditions of work there, the inevitable result of which would certainly be greater interest, greater sympathy, and more earnest prayer for needy, neglected Arabia.

Allow me to say by way of preface that Baghdad is in Turkey. This is not a mere geographical statement (though even for that I need hardly apologize, for it is by most thought to be in Persia), but has a depth of meaning that only those who have lived and worked in the same empire can fully appreciate; but which for those who have not had that experience I may say means briefly this—that opposition to all true progress is to be expected as the most prominent and consistent policy of those in authority.

Passing then to the position of Baghdad from a missionary point of view, the following points will, I hope, be a help towards an understanding of its importance and isolation.

Baghdad is the hub of a great wheel of caravan routes, itself a city of 180,000 to 200,000 inhabitants, it is thus connected with all the surrounding countries—caravans, large and small, pass constantly between it and Syria, Armenia, Persia, and Central Arabia. This not only means the passing to and fro of merchandise and ordinary travellers, but causes it to be traversed by thousands of pilgrims annually, chiefly from Persia and India, to visit the sacred cities of Kerbela, Nejf, Samarra, and the mosque of Kadhimain, all within easy reach of Baghdad.

It is stated by an authority on Arabia to be the most important entrance to Arabia itself, with the interior of which we even now have communication by means of our patients.

Our nearest missionary stations are Mosul (C.M.S.), ten days' caravan journey to the north, Busrah (Arabian Mission), four days' by river steamer to the south, Damascus (Edin. Med. Miss. Soc.), twenty-five days by caravan to the west, and Hamadan (American Mission), about fifteen days by caravan to the north-east. I can confidently say, therefore, that you will agree with me that we are not cramped for space, and this is true both within the city as well as without, for with the exception of a sub-agency of the British and Foreign Bible Society, there is no other agency for bringing the Gospel to Mohammedan or Jew than the work of the C.M.S.

Of the population of the city, two-thirds are Mohammedans, the remaining third, except for about 5,000 Christians, are Jews.

Before describing the agencies at work there, let me remind you that in Turkey, in addition to the Moslem fanaticism which every missionary to Mohammedans must expect, is opposition from the Government; also that the majority of Moslems in and around Baghdad belong to the Shi'ah sect, which is so defiled by contact with a Christian, that its adherents can never eat with a Christian, or, if he is strict, ever again use the cup out of which a Christian

visitor has drunk coffee. A Shi'ah counts his beads to know which doctor should be called in in case of illness, and then counts them again to know whether he may follow his advice or take his medicine; his superstition is such that if a doctor sneezes once while examining a patient, he may save himself the trouble of completing the examination or of prescribing, for they will not follow his treatment. After hearing this, I always managed to get out a second somehow, as sneezing twice is not considered fatal to successful treatment.

In a general way the people there have more of the true Arab about them than the Syrians, in appearance, dress, manners, and customs.

Such then, briefly, are the people, and this is the district which the C.M.S. station in Baghdad is striving to influence.

It is a sad contrast to pass from the figures which represent the population and the area of this large district to those which represent the sum total of evangelistic effort in the same.

The agencies employed are—(1) a Medical Mission, (2) Schools, (3) a Book Shop.

The number of missionaries has altered sad to say, so often and so rapidly that it is hard to give. In the C.M.S. list of missionaries you will probably find four given, of that number two were obliged to leave on sick leave a year ago, thus leaving Rev. E. Lavy and Miss Lavy alone, while Dr. Johnson, who joined them from the Palestine Mission, is leaving again this spring on furlough. These facts alone are eloquent of the need, and anyone can appreciate the sad disproportion; but oh that I could enable you to realize *all* that it means, it would be heart-breaking to dwell on this aspect of it. Of the various agencies, do not accuse me of partiality if I put the Medical Mission first, and apparently unduly magnify its importance. I do not think I could do that, for in a city like Baghdad, were it not for the Medical Mission, it would be hard indeed, if not impossible, to get near our Mohammedan neighbours.

I was told that when Dr. Sutton first went there he was considered the one bad thing in Baghdad, and there was much opposition from time to time; but now go to Baghdad, and Dr. Sutton's name is a household word, and a visit in the early morning to our Out-patient Department would graphically demonstrate to you our present position. You would find the street near our Medical Mission premises thronged with people, and on the arrival of the dispenser to give out admission tickets a clamouring crowd would almost mob him. So great is this rush at times that he literally runs away back to his house and seeks shelter there for some time, until the more impatient have got tired of waiting and gone off, and the crowd is lessened somewhat. The reason of this rush is that only a certain number of tickets are given out, as, owing to insufficient help, it is not possible to attend to all.

Then there is the In-patient Department, a hired native house in a very crowded quarter, which accommodates eighteen patients. It is the best we can do in the meantime, but it is sadly inadequate, and the accommodation far from ideal. We badly need a properly constructed hospital in a healthy open site, it is an essential for the welfare of both patients and workers. At present, with our limited accommodation, we admit only cases, almost without exception surgical, which cannot possibly be treated as out-patients; also, on account of our small number of workers, we cannot undertake the entire charge of the patients admitted, and so each one has a

friend with him or her who waits on them, brings them their meals, etc. This arrangement, while decidedly interfering with the order and tidiness one likes to see in hospital wards, has this compensating advantage, that it brings a greater number to the services held in the wards day by day.

By its work the Medical Mission brings us in contact with large numbers of all classes, not only of the inhabitants of Baghdad, but all the surrounding district, and we have gained their confidence. This being the case, the Mission must become more and more widely known, increasing numbers will flock to it—what sort of a reception are we going to give them? Alas! it appears that, for the second time since January, 1906, we are going to receive them with *closed* doors. Dr. Johnson, of Kerak, was transferred there for a year, his furlough is now due, the Medical Board will not, as yet, I am sorry to say, sanction my return, and the Committee have "no one to send."

The work of the schools also has been very sorely hindered by interruptions and lack of workers. The Girls' School, indeed, has been closed for nearly two years for want of a lady to superintend it. Miss Kelsey had charge of it, and its progress was most encouraging; but since her home-call, in the cholera epidemic of 1904, we have had no one to take it up, and after struggling on for some months it was decided to close it for, as we then thought, a few months.

The Boys' School has made good progress under Mr. Lavy's superintendence, but it is and has been hard work, for growth in the school necessitates an increase in the teaching staff. The difficulty of getting suitable native teachers is becoming a serious difficulty, even in Syria; but when I tell you that our nearest source of supply is Mardin, twenty days' journey, you will readily understand the difficulty is greatly increased. The work of the Book-shop is and has been very encouraging, both from the sales of Scripture and the opportunities it gives of meeting and conversing with Mohammedans who might not otherwise be reached.

I have written so far of Baghdad, the older, and for many years the only, C.M.S. station in Turkish Arabia, and the one in which I have had the privilege of working; but much that I have said of Baghdad is applicable to Mosul, situated near ancient Nineveh, with a population of about 80,000, which was occupied by the C.M.S. in 1900. It, too, has suffered much for want of workers, at one time indeed there was only one European missionary, when Miss Martin bravely held the fort alone for about eighteen months. At the present time Dr. and Mrs. Griffith and Miss Martin are at work there.

The same three agencies are employed, and the district it seeks to influence is a large one, inhabited by Kurds and Arabs, who are entirely unevangelical as yet.

Before closing I shall be expected to say something of results. Would the readers of "Blessed be Egypt," who must know something of the difficulties of work among Mohammedans, be surprised, considering the state of this Mission (and let me add that its past history has been much the same, frequent ups and downs, especially downs, it would seem) if I were to say there are no results. That, thank God, is, however, not the case, the whole aspect of the work, the attitude of the people, the encouragements we have had, and are having, compel one to say, truly, the work is the Lord's, His blessing

is upon it, for, humanly speaking, what could four or five missionaries hope to do in such a city and district; in any but a missionary enterprise it would never be even thought of, it would be considered so self-evidently absurd. When one of my predecessors was proceeding to Baghdad, he was told by one of our best known and most experienced missionaries in that part of the East, "Your work will be gathering out the stones." Much of our work must still be that, for here and there the ground is showing signs of breaking to let the tender shoots spring up, nay, more, the early blade has even already appeared; but I would have you remember, on the other side, the strong inhibitory influence. Confession of Christ in Turkey means to a Moslem almost surely loss of life, certainly loss of property, and banishment from home and family. How many of us could stand that test. Surely those who speak so disparagingly of Missions to Mohammedans cannot realize this tremendous cost, and surely, were this more deeply realized by Christian people, it would call forth more outpourings of soul in prayer to God, more earnest, more persevering work on their behalf. We need your prayers, they need your prayers.

In the spring of 1904 a high and sudden rise in the Tigris led to its bursting one of the retaining embankments and flooding the desert around Baghdad as far as the eye could reach; slowly the water soaked in, and after it had disappeared, the formerly hard, unyielding desert, which for years had been utterly devoid of any form of vegetable life, except it may be a few thorns, brought forth a luxuriant crop of green grass. That surely is a true picture of the future of this country. Let us do our share in hastening the day.

Beyond the Pamirs.

A MOHAMMEDAN LAND WHICH IS LITTLE KNOWN.

BY REV. J. AVETERANIAN.

KASHGAR belongs to those countries of the earth which, till but a short time ago, have been entirely inaccessible to Europeans. About 500 years ago Mohammedanism was introduced into Kashgar. Soon after having subdued Bokhara and Samarkand, the Arabs directed their attacks also to Kashgar. Their chieftain, Fussuf Kadrehān Ghāzi (the Conqueror), addressed to the Kashgarian nation a proclamation, in which he said that no harm would be done to him who accepted Islām; he, however, who refused to do so would be immediately killed by sword. The Kashgarians meditated about what was to be done. As it was evident that they would not be able to resist their superior enemy, they resolved to accept the new religion.

From Kashgar the victorious chieftain went on to Farkend, and quickly subdued also this town. In Chotan, however, he met with an earnest resistance. The two Kings of that country (Tohakti Reshid and Nukti Dekshid) were very brave, vanquished the Mohammedan army, and killed most of the soldiers. When the Kashgarians heard that the Arabs had been defeated, they speedily abandoned Mohammedanism and returned to their own religion. Tradition tells us that the Arabs marched seven

times against Kashgar, but were defeated every time. At last a learned Arab came to Kashgar as a missionary, lived there as a simple merchant, and tried to teach the people reading and writing. The Prince Royal himself took lessons, and the missionary succeeded in winning him for Islâm, to the sorrow of his old father. As soon as the Prince ascended to the throne, he introduced Mohammedanism by force, but until to-day this religion has not taken root in the hearts of the Kashgarian nation. Only the Mollas and the learned men understand the religious system of Islâm; the people are for the most part very ignorant, though good-natured. The Kashgarians have no confidence in the Mollas; they say that all Mohammedan priests are liars, and in most cases they are not wrong.

The first European who has been in Kashgar was the famous traveller, Marco Polo, who died in 1323. In the great description of his travels, he also speaks of Kashgar. Then for centuries no European entered the country. About sixty years ago, an English traveller, Shoro, went there, and wrote a little English-Kashgarian grammar.

In 1857, the celebrated German traveller, Schlagintweit, came on his return from India to Chokand, where he intended to meet with Chan Chudajar; in Kashgar, however, he was put to prison by King Weli Chan Töre. The King asked Schlagintweit why he had come to Kashgar. When he heard that the traveller was going to Chokand to see Chudajar Chan, for whom he had letters, he asked to see those letters. When, however, Schlagintweit refused to give them to him, the King ordered him to be put to death before the town, having several times in vain tried to make him understand, that by showing the letters he would save his life. He was buried near the shore of the river, the waves of which, however, have afterwards destroyed the place. When I was staying in Kashgar, the French Government sent an iron monument to the Russian Consul Petrawski, who had been sent to Kashgar with forty soldiers, and ordered him to ornament Schlagintweit's grave, in remembrance of the great traveller and his sad end.

The King of Kashgar, who had Schlagintweit put to death, was a very cruel man. Especially he was a woman-hater. As soon as a woman appeared in the street, where he was passing by, he ordered her to be put to prison and beheaded without mercy. However, his terrorism lasted but a short time. An eager Mohammedan, Facob Beg, came from Taskend, and aroused the inhabitants of Kashgar against their King, proving him to be subject to the Chinese (to be under Chinese influence). After a short time Facob Beg had many adherents. One day he took the King's palace by storm, with the assistance of his followers, and made Weli Chan Töre a prisoner. Being a Sejid and a descendant of Mohammed, the King was not allowed to be killed by sword. Therefore Facob Beg ordered him to be placed under a wall, which was thrown upon him. This done, all the Chinese in Kashgar were put to death.

After having subdued Kashgar, Facob Beg and his adherents besieged the town of Fengisheher, in which there were Chinese soldiers and many Chinese inhabitants. He intended to subdue the town by hunger. The inhabitants failed in all their attempts

to break the chain of the surrounding enemies, and the hoped-for help from Peking delayed. When the Chinese officers saw that their provisions were nearly exhausted, they assembled all the defenders of the town in some large buildings, set them on fire, and perished in the flames. Facob Beg soon became as bad a tyrant as his predecessor had been. He had no less than forty wives, and his household was exceedingly expensive. Outside Kashgar he had a palace built, with beautiful gardens. In order to get the money for all his expenses, he charged the population with insupportable taxes. When people saw that Facob Beg ruined the country more and more, their sympathies were again turned to the Chinese.

While sowing the seeds upon their fields, the peasants used to pray God to make their wheats and other corn grow. But at that time they prayed God to make Chinese grow instead of the wheats. At last they secretly sent a message to Peking, asking the Chinese to have mercy on them and deliver them from Facob Beg's tyranny. Then the Chinese sent a large army, which subdued Kashgar. Facob Beg poisoned himself; his government had lasted from 1864-1877. Some Mohammedans buried him; but when the Chinese had taken Kashgar, they burnt his bones. His sons fled to Russia.

Kashgar lies in the plain of Terim, and is on three sides surrounded by the high mountains of the Kuenluen, Pamir, and Tienshan, so that only difficult passages lead to the rivers Indus, Amu, and Syr. Numerous smaller rivers flow down from the surrounding high mountains, but they disappear in the desert-sands after having fed some oases on the brink of the descents. Broader is the Terim, the only large river in the interior of High Asia, the flowing together of the rivers Chotan, Farkend, both springing from the Karakorum and Kashgar. It takes its rise from the Pamir, and towards the end of its course is called Labnor. After receiving from the Tienshan several tributaries, which feed some oases, the Terim is lost in sweetwater basins surrounded with salt-deserts. In the east of Kashgar, there lies the desert of Takla Mekan, about which people tell strange stories. They say whole cities are buried in its sands, and, in fact, people who have been digging there, have found silver, gold, and antiquities. As to its breadth the desert can be traversed in fifteen days, as to its length in about thirty days. Though there is no water now, beds of old dry rivers, and many ruins of bridges are to be seen there. The Kashgarians do not travel through this desert, because it is said to be haunted by evil spirits.

It rains very seldom in Kashgar, because the high mountains keep the clouds back. However, the snow, that covers the highest regions, melts partly in spring, and sends much water down to the country; well-arranged systems of canals lead this water to the fields, vine, and fruit yards, and produces great fertility. The rivers bring much sand down from the mountains, so that in summer, when there is little water, the canals are full of dust and sand. They are cleaned by the sand being heaped up on each side, so that the water has again free course. By the frequent violent winds, however, these heaps of sand are whirled up, more sands are blown down from the mountains, spread over roads and fields, and clouds of dust veil

the sun sometimes for days. When the wind ceases, there follows a rain of dust, which sometimes lasts ten days. People call it "Kumjaghar," that is, it is raining sands. In this way, whole villages are buried by-and-by.

Afterwards the air is clear again, the sun shines, and the weather is splendid, and people, who during the Kumjaghar became so nervous that even intimate friends quarrelled with one another, feel relieved and become peaceful again. But a month later, storm and rain of sand may repeat.

The ground is very fertile in Kashgar, principally near the beds of the rivers. There grow cotton, rice, wheats, barley, Indian corn, vine, and other fruit. Silkworms also are reared there. The Kashgarian language is mother to the Turkish dialects. The cause for the Turkish language having remained so remarkably pure there, is that the country is surrounded with high mountains, and that the people have no intercourse with other nations. Formerly there existed no written language. What the Kashgarians had heard from their forefathers, was transferred to children and grandchildren. A true Kashgarian will never attempt to introduce any new custom, he will rather say: "Let us follow our fathers' ways in everything."

People dress very simply. In the warmer season they walk about bare-footed, as there are almost no stones. A long white shirt girt with a belt, with trousers under it, and a little cap on their head—these are the summer clothes.

In winter a fur-cap is the general covering for the head; cloaks lined with cotton protect from the cold, and instead of stockings people wear long woollen bands, which they tie around their legs. Thereover they put boots or over-shoes, which should rather be called leather stockings.

In the morning people take tea, which, however, is prepared differently from ours. Cream, salt, and tea are boiled together, and taken with bread. For dinner rich people eat "pilav," that is, boiled rice with mutton. This food is prepared in the following manner:—Fat of the broad fat tails of the Persian sheep is molten in an iron saucepan, and well boiled on a bright fire. After that, salt, cut carrots, boiled onions, and the meat, which has been cut to pieces, are put into the saucepan and boiled, until the onions and carrots have nearly disappeared. Then they pour water upon it, as much as is necessary for boiling the rice. After having boiled the meat a little longer, they pour the cleaned rice into it, and boil it without covering the saucepan. When the water is nearly absorbed, quinces and some saffron are laid upon the rice, which is now covered and stewed for half-an-hour on a small fire. Then the repast is put upon the table, which consists of a clean thin cloth spread on the ground. All the inmates of the house, after having carefully washed themselves, sit down beside this cloth, and grasp into the plate with their right hands, which is mostly performed in a skilful and clean manner. Orientals never use their left hands when eating.

Poor people's favourite food is Sujukash, which is also very savoury. Of meat and carrots, which have been cut to small pieces, of peas, lentils, and pot-herbs, there is prepared a soup. Then they make a paste of flour, cut it into long pieces, and put them into the soup.

In the evening, again they take tea and eat bread with it, which, according to the Oriental fashion, is baked flat. Before the meals the oldest man tells thanksgiving. The women eat almost always alone.

The Kashgarians are beautiful people, and remind of the inhabitants of the Caucasus. Their figure is slender, and of middle size. The men wear beards, however their heads are close shaved. In the house also they always wear caps.

The houses are low and mostly one-storied; the walls consist of unburnt tiles. In order to make the roof, large beams are laid over the walls and covered with rush-mats, upon which they put hay and earth. The houses have no windows, however; in the midst of the plain roof there is a large opening, through which the sun shines. If it rains, matters become very bad; but, luckily, it rains very seldom in Kashgar; during my five years' stay there it rained only twice. However, I saw that during one shower more than two thousand houses were ruined. The reason is that the earth contains much salt, and consequently the walls are easily dissolved by the rain.

There are no stoves, only very simple fire-places, with open fire. The streets in Kashgar, as well as in all Oriental towns, are narrow and full of corners, as the houses are built very irregularly. Everywhere wild dogs are running about, doing the work of scavengers, for all rests of meals are thrown into the street, and speedily devoured by them.

The bazaars are covered with rushes and mats. Once a week there is market-day in every town.

The town of Kashgar is surrounded with walls, behind which there is a deep wall-ditch. The town walls are below seven to eight metre thick, but above they are narrower, and reach a height of twenty metres, so that from outside the town not a single house is to be seen. They are clay-built, and have battlements, on which the Chinese guardians are posted. Kashgar has three large gates, at each of which there is a custom-house. Customs, however, are taken only for inland products, for instance, wood and fruit, whereas foreign goods pass free. Two of these gates are shut at seven o'clock in the evening, one however remains open until ten o'clock. Early, at six o'clock, all three gates are opened again.

The Kashgarians are not fond of hunting, neither do they wear weapons, which is the custom of all Orientals. They are quiet and peaceful people; if they once get into quarrel, they use their hands as weapons. For centuries they have been living separated from all the world, and consider themselves the best people on earth.

They are a communicative and talkative nation. Though there are no newspapers, everybody knows in the evening what has happened in the town in the morning. If there comes a stranger into the town, they talk in detail about where he lives, how he looks, what clothes he wears, whence he has come, and if he is good or bad.

In the morning and in the evening all people go to the mosque for prayers, and after service they sit down in the square before it for gossip. This pleasure is decidedly liked better than work; but people also need not work there so much as in Europe, because everything is exceedingly cheap.

In summer people like to sit in the beautiful gardens, where they eat and drink, or read, and play, and sing. For the latter purpose they principally choose the poems of the Emir Shir Ali Nevaji. Their instruments are very different from those of other Oriental nations. The "Kalon," for instance, reminds outwardly of the European guitar, but it sounds like a piano. The "Setar" resembles to a ten-stringed bow-cither; but only one string is touched, the other ones sound at the same time. The Kashgarians have also a sort of tambourine. Instead of the drum, they have a strange instrument, iron chains fastened to a large stock; the stock is moved to and fro, so that the chains crack together, as if somebody cracked his hands or beat a monotonous drum.

Vine-culture is not important in Kashgar. They prepare only one sort of wine, which is drunk with water, and serves as a medicine to sick or weak people. To drink wine for pleasure is not the custom in the Mohammedan country.

Opium, however, is used for pleasure and intoxication, though not so much as in China and India. Another strange means to provoke intoxication is prepared of a plant called "Neshe." On its leaves there are delicate dust-like formations, which grow with the plant. These are gathered, mixed with tobacco, and smoked with it. When the leaf-dust becomes hot, it melts; when cold, it is as hard as stone, melts, however, immediately when heated again. With Neshe, people grow more quickly intoxicated than with the strongest wine. Large quantities of the dust of this plant are exported to India, where the Buddhistic priests and the Lamas smoke it with preference.

The principal saints of the Kashgarians are the first preachers of Islâm in this country who have died martyrs. Their graves are in beautiful gardens, and adorned with monuments. The days of their deaths are celebrated in a distinguished way. Many people visit their graves then, and spend the day with eating and drinking, singing, and playing.

Advance in the American United Presbyterian Mission.

MUCH of what is to be said on this subject really pertains directly to the life and work of the native evangelical Church. The large body of Egyptian workers that God has raised up, together with the general membership of this Church, are bearing to-day the bulk of the work of evangelizing their own land. And this must be increasingly true as the years go by. Lord Milner once said, concerning England's work in Egypt, that its success must be measured not so much by what England is doing for Egypt as by what she is helping the Egyptians to do for themselves. The same test may be justly applied to Mission work.

Therefore for every sign of advance in the spiritual life of the native Church we should praise God. One such sign is a manifest growth of the prayer spirit. Reports from all parts of the Church indicate an increasing sense of the necessity of prayer and a deeper experience of its power. More prayers are heard in the meetings,

and they are more fervent and definite. Special meetings for prayer have been formed in various places, and in some instances have resulted in marked blessing. In other places we have learned of voluntary Prayer Circles, which brought much blessing to groups of friends who thus bound themselves together. Even in one congregation, where there is much to dishearten in the average life of the membership, we know of three or four souls who have agreed to meet together daily to pray for a blessing upon the Church.

Another hopeful and inspiring sign is seen in the reviving times that some congregations have experienced in recent months. At Maasara, a town near Assiut, nearly fifty new members were received into the Church during the past year, which meant a doubling of the membership in that place. At Menharry, in Middle Egypt, one hundred and twenty-six new members were added in the course of the year. In both places it was manifestly the result of a distinct work of grace. In the latter place the congregation was without a pastor. One of the chief causes in promoting an awakening there was the zeal of an elder, who, it is said, often spent till nearly midnight labouring for souls. At Nakheila, another town near Assiut, a marked work of grace has been going on for two years. It has been characterized by much of the spirit of prayer and praise during all that time. The membership and attendance have so increased that the congregation was compelled some time since to enlarge the Church. Some months ago, feeling that the fervour of the revival was abating somewhat, they observed a day of prayer and fasting. All work was laid aside, no food was taken, and the whole day was spent in the Church considering and praying over their spiritual state. We believe that the experiences of these congregations are but the foretaste of the great revival we are yet to see in the Egyptian Church.

Growth of the spirit of evangelism is another encouraging sign. One Presbytery, that of Middle Egypt, has laid plans for an evangelistic campaign throughout its bounds. One of the pastors there advocated the erecting of less expensive Church buildings, in order to devote more money to the preaching of the Gospel in needy stations. This sentiment has a pathetic touch to those who know what the ordinary Church building in Egypt is like, and compare it with the comfortable and often luxurious Churches found in Christian lands. The Presbytery of Upper Egypt is also taking earnest advance steps for reaching outlying regions with the Gospel. This same encouraging sign is found in a good many individual congregations and pastors. In one town, El Bayyadiya, the workers are sent out two by two on Sabbath afternoons, and twelve meetings are held simultaneously in the streets in different quarters of the town. Some two or three hundred are reached in this way on the average every Sabbath, though at times there have been as many as seven hundred who heard the Word at these meetings. The number of new towns opened for work during the past year has not been small; and in some places it has been in the teeth of bitter opposition.

Perhaps, on the whole, there is no more significant sign of advance than the evidence seen in the recent annual meeting of the Synod of the Nile, that the native evangelical Church is "finding herself," and entering upon her mission as a national, independent, self-extending Church. Beginning with a movement for a more systematic gathering and dispensing of the Church's gifts, it is

working out into an enlarged conception of her Lord's call, and a new sense of responsibility for bringing Christ to every soul in this land; it is a conviction that she is come to the Kingdom for such a time as this; while, coupled with this, is a dawning assurance that the Lord has made her able for the task.

During the past year 951 persons were added to the Church by profession of faith, making a total membership of 9,349. Twelve Mohammedans were baptized. The average attendance at regular services showed an increase of more than 1,500, the total average attendance at the Sabbath morning services being 18,713. The gifts of the Church for religious purposes amounted to £7,516, an increase of £1,566 over the preceding year. Several new Churches were built, new congregations organized, and new pastorates formed. A class of ten students, the largest ever graduated from the Theological Seminary, was sent forth to the work during the year. There are now 57 organized congregations, and 137 other stations having regular preaching; there are 39 native ministers of the Gospel, 17 licentiates, and 9 lay preachers, and 13 students in the Seminary.

In the educational work of the Mission, each year brings a strengthening of the opposing forces, and the competition of other schools becomes more keen, schools well equipped in everything except in what we seek most, high moral tone, and the power of the pure religion of Christ. The increasing difficulty of the situation makes the progress seem more remarkable, a progress so continuous and rapid that the enrolment has more than doubled in the last twelve years, and receipts from pupils in less than five.

There are now 179 schools, with an enrolment, during 1906, of 15,871. Fees for tuition and board amounted throughout the year to more than £12,400, and towards the remainder of the expenses Egyptian donors contributed £1,715.

Many of the signs of advance are of a kind difficult to tabulate. From many a school come testimonies to better work done or a better spirit manifest among teachers and pupils. Each year there is improvement in the calibre of the teachers employed, native and Syrian, and a constant effort is made, especially in such schools as are under the immediate supervision of missionaries, to strengthen the religious influences at work amongst the pupils, through prayer meetings and young people's societies, as well as in the ordinary opening exercises and Bible lessons.

From several quarters come testimonies to a greater readiness on the part of Moslem pupils to receive Bible teaching, a fact for which we are the more grateful when we remember that in all the boys' schools north of Cairo the Moslem element predominates. A Moslem father, when bringing his boy to school, declared frankly, "I lay no conditions upon you; teach him what you will." Moslem girls take part in the weekly prayer meetings, searching their Bibles for verses to commit to memory. The boys in a small school, almost entirely Mohammedan, memorised 150 texts during the year, besides studying the Gospel daily.

More Moslem girls were received as boarders than in previous years, and the daily Christian influences told upon them, influences stronger in a school where not the teachers alone, but the majority of the pupils, are Christian. In the Cairo Girls' College there were twenty-four Moslem boarders, most of them from high-class families, and as the Session advanced a wondering appreciation replaced the chafing resentment they had first felt against the strictness of

the Christian code of life. One of the number became an earnest enquirer after the truth.

This school has long outgrown its quarters in the Ezbekieh district, but a gift of £3,600 from Mr. John D. Rockefeller will make it possible to begin at once the erection of more suitable premises on a site in the Abbasiyeh neighbourhood. A small school was opened last April near this site, and has enrolled 107 pupils, of whom three-fourths were Mohammedans. As the girls come from wealthy families, the receipts for tuition have, so far, almost covered the running expenses of the school.

Nine new schools were opened during the year. One of these is entirely Moslem. It is in the village of Karnak, and about forty girls are in attendance, while some have drifted from it to the Luxor Girls' Boarding-school, as boarders or day-pupils.

The marvellous part that educational work has played in the evangelization of Egypt was strikingly brought out in a public manner when on February 11th the native Synod of the Nile assembled to lay the foundation stone of the first of the new buildings which are to be the future home of Assiut Training College, and towards the erection of which Mr. John D. Rockefeller has recently given the sum of £11,000. The stone was laid by the Moderator, Rev. J. G. Hunt, D.D., "in the Name of the Lord Jesus Christ," to whose service we hope the institution will ever remain true.

Many earnest and encouraging words were spoken by the Egyptian ministers, one of whom had been the first student enrolled, when on March 5th, 1865, six young boys, the nucleus of the present College, gathered together in a humble stable to receive their first lesson. The enrolment last year was 726; but the aim of the institution remains unchanged. It is still the nursery of the Church, and it is from it that the schools have received their teachers, the Churches their pastors and evangelists, and the Soudan its Egyptian missionaries.

As we looked round at the large audience of ministers and elders, public men and college students, all of whom, with few exceptions, owed to the College their preparation for a life of useful service; when we thought of all that had been accomplished and would be accomplished for the regeneration of Egypt through their instrumentality, and recalled the lowly beginnings of which some of them had been eye-witnesses, the future seemed to glow with new promises shining out of the experience of the past, and faith gloried afresh in the privilege of serving a God with Whom "all things are possible," and "Whose mercy endureth for ever."

Dr. S. M. Zwemer's many friends will be glad and thankful to hear that the celebrated oculist, Dr. Pagenstecher, of Wiesbaden, considers that he will retain his eyesight undiminished. For some time past there has been grave cause for anxiety, and we trust that this hopeful verdict will prove true. Dr. Zwemer is already preparing for the next Conference to be held in Lucknow in 1911 (D.V.). A German Committee has been formed as a result of his brief visit to Germany. Dr. Zwemer is now again in America.

THE HARIM REPORT shows how God has answered prayer by opening doors and also hearts to His own truth. In Tanta, that stronghold of bigoted Mohammedanism, many Moslem homes are open to the Bible worker. In Alexandria, some Moslem women found their way to the Church for the first time. When asked if they had been benefited by the missionaries' visits to their homes, they said, "Yes, we know many things about God we never knew before. We love to think about them, and when we sit together we talk about what you teach us." What a change from idle gossip about their neighbours, or the low stories of the professional story-teller. One motherly kind-faced Mohammedan woman looked up in the Missionary's face, after a talk on Christ's help, when His people abide in Him and He in them, and said, in a breathless sort of voice, "Is that teaching for us Moslem women, too, Ya Sitt?"

The women who are in the light are beginning to realize their responsibilities to their sisters in darkness. In the Fayoum, a pupil of the Biblewoman takes her Bible, and goes to her Moslem neighbours to read to them. In Cairo, a young Syrian woman, a former graduate of the Boarding School, but now married, pays the salary of a Biblewoman, thus having her substitute working for her. This Biblewoman was formerly a Moslem.

Sometimes mixed motives lead the women to take lessons from the Biblewoman. In Zagazig, a young girl, after a visit to Minieh, started to learn to read. Months afterward she shamefacedly told the missionary the reason for this sudden desire. When she went to Minieh she expected to be regarded as a princess, but when she went to Church and found all the women finding the place in the book and reading, she felt so ashamed that she took the book offered her, and pretended to sing. Then, to her further chagrin, someone took the book from her and turned it right-side up. She said she saw herself an animal under a silk habbara, while their knowledge made them princesses though they dressed in Malayat.

The Congregation in Assiut supports a blind evangelist (who was educated in the College) to work amongst the women, his visits to be as a rule monthly instead of weekly, and to be devoted entirely to expounding the Word. He has carried on his labours throughout the year with great faithfulness and acceptability. Even Sabbaths are not days of rest to him, and he sometimes reaches 300 houses in a month. Though his salary is provided by the congregation, he has such a humble appearance, and belongs to so poor a family that some of the women are inclined to offer him money in return for his services, but no amount of pressure will induce him to accept such aid. Once or twice, when all refusal was unavailing, he took the money, saying that he would give it to the Church, which he did. Money is too well loved in Egypt for such conduct to pass unnoticed, and the character he has gained for honesty, sincerity, and single-minded devotion to his work, makes his message more effective, and his presence more prized.

Chebin-el-Kanâter.

THE Chebin-el-Kanâter district is typical of many other parts of Egypt. It is a town of about 6,000 people, in the centre of about 60 villages, all within an eight-mile radius, and with populations varying from 1,000 to even 10,000. The people are almost entirely Moslem, though in most villages there are a few Coptic houses, sometimes only two or three, though now and again we find twenty to thirty Coptic families clustering around a small whitewashed Church.

It was with a view to reaching the Moslems that we began



WHEN THE NILE IS HIGH. CHEBIN-EL-KANÂTER.

The Threshing Floor—Winter.

by finding out all the Copts of the district. At first they bitterly opposed us on the ground that we were Protestants, and wolves in sheeps' clothing, but to some extent this has worn off, and we have started a number of meetings in Coptic houses.

As we had expected, the Moslems were willing to come to a Coptic house, because they thought we were only addressing the Copts. In this way a beginning was made. We started with four such meetings in different villages, and these have been going now for nearly two years. Often we have had the meeting rooms packed, and, strange to say, though among Copts, our audience was largely composed of Moslems.

This method is impossible where there are no Copts. Our

plan for villages of this kind is to walk through some of the main streets, and whoever invites us to a cup of coffee to accept the invitation, and, while seeking to be as courteous as possible, to read and explain the Gospel message. In this way small informal meetings can be held in the streets, and much individual work done. This, however, largely depends on the tact and skill of the Evangelists in dealing with the people. A Moslem for the Moslems should be our motto in choosing evangelists. A converted Moslem can always hold a crowd better than a Copt. Here we have two evangelists, one an ex-Moslem, and the other a Copt; both do good work, but it is the former I rely on when I fear a disturbance; and I have never yet seen him fail to



WHEN THE NILE IS LOW. CHEBIN-EL-KANÂTER.

The Threshing Floor—Summer.

quieten an angry crowd or to get a hearing. In a few of the better known villages we have had regular open-air meetings, and have never been interfered with. The magic lantern has proved an attraction; the pictures act as a good draw.

These methods are in a very primitive stage, but they could be developed to a larger degree, and many more could be brought under sound of the Gospel. The need is enormous, but most Missionary Societies are crippled through lack of funds.

Will you, brethren, ask yourselves what you can do for the thousands of unreached villages of Egypt?

W. W. C.

World's Young Women's Christian Association, Cairo.

THOUGH the origin and scope of the World's Young Women's Christian Association in Cairo are pretty well known, it is thought that a few facts concerning the development of the work may be of interest to the readers of "BLESSED BE EGYPT."

It is now rather more than four years since Mrs. Boldero, the first President, having collected £1,000, came with Miss Margerison, the Hon. Secretary, to start the Home and Institute in the present flat in Sharia Kasr-el-Nil.

Since then to the time of writing 255 girls have stayed in the Home, of which 171 were English and 84 of other nationalities. The majority have been those earning their living as governesses, either filling non-resident engagements or looking for work; the minority has included hospital nurses and girls in business.

During the present season the capacity of the Home has been taxed to its limit (14), a temporary bed having often been requisitioned in a passage! while as many as three or four a week lately have had to be refused admission. The difficulty on the part of the "working girl" of finding suitable rooms, together with the fact that the present premises are being sold for rebuilding, will oblige us to find other quarters, so that we hope to be able, by another season, to take two flats and so to accommodate more girls.

So much for the Home side—to turn to the Institute. The total number who passed through our doors for one purpose or another in 1906 was 3,714, including 895 at the Sunday Bible Class and 775 visits to the Registry Office.

These members represent attendances, not always different people.

As our Association aims at supplying the social, intellectual, physical and spiritual sides of human nature, from time to time meetings and lectures take place in our large airy hall, whilst social and musical evenings, working parties and excursions are arranged. Classes for English, French and Arabic are held when possible, though we are careful not to undersell those whose living depends on teaching. The crowning purpose of the Association is, of course, focussed in the gatherings for Bible Study, which are held weekly and monthly.

The Sunday Bible Class, held all the year round, often numbers from 30 to 40 during the winter months. When not too hot or too cold this takes place on our spacious flat roof, made very attractive with pots and boxes of flowering plants, and looking out on to a wide view of the noble Mokkatlam hills and the graceful minarets of the Citadel Mosque. Our roof is often used for tea parties of one sort and another, and for a quiet sit and bask in the sun on the part of a tired inmate of Connaught House, not excluding the President or Hon. Secretary! Three Bible Circles for the study of the St. Paul's Epistle to the Philippians have been arranged this winter, and are held monthly, though the numbers attending each are not large, there is the possibility of growth, and the subject in itself is an inspiration. A small branch of the Children's Scripture Union is held monthly (Hon. Sec., Miss Cullen).

The members during the past year have spent part of the time eagerly making scrap-books, work-boxes, etc., for the children at the C.M.S. Hospital, Old Cairo.

During the past year meetings have been addressed by Miss Cay (Hon. Secretary of the original branch of the Y.W.C.A. in Cairo); Miss MacInnes, of Hampstead; Professor Simpson, of Edinburgh; Colonel Granville Smith, Coldstream Guards, and others.

Lectures of extreme interest were given on "Dickens," by the late Very Rev. Dean Butcher, D.D.; on the "Discovery of the Earliest Manuscripts of the Gospels on Mount Sinai," by Mr. Gibson, D.D.; and on the "Greek Influence in the World," by the Rev. W. Temple Gairdner.

One cannot help alluding here to the loss we have sustained by the death of Dean Butcher, who was ever ready with sympathy and interest, and at the same time to acknowledge the great debt of gratitude we owe to Lady Cromer for so constantly using her influence on our behalf and for much practical advice.

The Membership at the present time stands at 215—107 Members and 108 Hon. Associates.

Our limitations, of course, are many. The fact that but few girls remain for more than one or two seasons will never greatly increase our Membership, whilst the difficulty of evening meetings, the weather, and the great facilities for all forms of out-door life do not tend to in-door gatherings.

Amongst those who have made use of Connaught House (so named by gracious permission of H.R.H. Duchess of Connaught), I know there are many who can testify to the spiritual help received in this great cosmopolitan city, apart from the practical advantages they have obtained.

If anyone would like to show a practical proof of sympathy in this work, any contributions, however small, will be gratefully received by the

Hon. Secretary,

MISS MARGERISON,

Connaught House.

In conclusion, I would ask for the prayers of all who read this little paper on behalf of the development of our work, and for the plans for our future abode. Were it not for the strength to be derived from our motto—

"Not by might nor by power, but by MY SPIRIT saith the LORD OF HOSTS," this work would never have been started or continued.

DORA MACINNES,

Acting President, World's Y.W.C.A., Cairo.

"O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last."

The Louisa Procter Memorial Schools.

SCHWIFAT, MOUNT LEBANON.

ON March 1st, at midnight, Louisa Procter, an Irish lady, was called away to higher service at the advanced age of 78, and her mortal remains were laid to rest in the midst of her people and work in Schwifat, Mount Lebanon, in the presence of a very large and representative gathering of sympathetic friends, fellow-workers and pupils.

She was one of those women, like Mrs. Henry Thompson, Mrs. Mentor Mott, and Miss Jessie Taylor, whom God had raised up for "the regeneration of the people of Syria."

Moved with zeal for the glory of God and the spread of His Kingdom, she resolved to devote herself, and the means with which God had blessed her, to the cause which lay so near her heart.

In 1880, coming out as a traveller to Syria, she joined Mrs. Mentor Mott and assisted her in her work, as one of the founders of the British Syrian Mission; she then passed on to help Miss Hicks, of the Female Education Society at Shemlan, and afterwards joined Miss Taylor in her valuable school work for Druse and Moslem girls in Beirût.

In this way she became acquainted with the methods adopted by the three Societies, which she afterwards found of great use in the work to which God specially called her.

In 1886, having received an earnest petition from the people of Schwifat, she opened a Boarding School for Girls with fifteen pupils.

When in England, Miss Procter had previously sought the advice and sympathy of the late Mr. George Müller, of Bristol, and he suggested the desirability of praying for something definite.

He thought her great need was a native gentleman, who would help to build up a solid and lasting work for God among the young people, for this they prayed together, and God raised up, Mr. Janius Saad, who has been a most faithful and zealous co-worker with Miss Procter for over twenty years.

In 1888 an extension was made by the addition of a boarding school for boys, commencing with 11 boarders, the number has risen to 70, and there are 33 day scholars besides.

This branch of the work is carried on in a large and solid building completed in 1896.

Over 1,200 boys and girls—children of Druse, modern Greek and Catholic parents—have been brought under Christian training and a distinct Protestant influence, and at the present moment there are 183 scholars in attendance, 114 of these being boarders.

There are branches of the Y.W.C.A., a Christian Endeavour, and One by One band, established in connection with the work.

Miss Tindall and Miss Stephenson, two English ladies, have just lately been a great comfort and support to Miss Procter, and no less than twelve native teachers and three Bible-women have been assisting her and Mr. Saad in their Educational and Missionary Work, and in addition, in many parts of Syria, Palestine and Egypt, scholars, who have passed through these Schools, are now occupying positions of usefulness in many towns and villages, where

their training must necessarily exercise a leavening influence in favour of Christian truth.

The whole of the property in connection with the Mission at Schwifat has been entailed, and is under the control of Trustees, two in England, and two in Syria, Mr. Janius Saad, now the director of the work, being one of the latter, will carry on the work on the same lines as heretofore.

Copies of the trust deed are lodged at the British Consulate and in the Turkish Court.

Sir Robert Hay Drummond Hay, C.M.G., His Majesty's Consul-General at Beirût, came up with the Vice-Consul to Schwifat in a severe rainstorm to attend the funeral Service, which was held on March 3rd, to show his sympathy with the work of a woman, who was so highly respected and loved by all classes of the community, and whom he himself had known for over twelve years, and whose work he had highly valued and substantially supported by his influence and help.

The funeral Service was conducted by Mr. D. Oliver, of the Friend's Mission, and by the Rev. C. H. V. Golliner, who had been invited by Miss Procter for some special services and meetings.

Mr. Oliver, who spoke in Arabic, and whose words were endorsed by the sympathizing friends present, and by the Consul General himself, dwelt particularly—on her humility—her zeal and her devotion to duty—her self-denial—her self-forgetfulness—and above all, her love for the Syrians. While the English address summoned up the whole of her life work in the words:—

"She hath wrought a good work upon ME;
She hath done what she could."



"BOULDERS NEAR THE GREAT DAM."

"The Gateway to the Sudan."

SOME distant friends may be interested in a brief account of a fortnight's trip southwards. My sister joined me at Schutz early in January, and we started together on a short expedition through the gateway of the Sudan to Wady Halfa. The weather

was cold, but we looked forward to enjoying summer sunshine within the tropics, and gladly left behind all needless warm clothes and wraps. We mention this in order to warn our readers to do the opposite if they should ever follow in our steps, for we shivered with cold, and wrapped ourselves in the red blankets from our berths. We left the sun behind us at Assuan, and set out for Shellal, above the great Dam, for the part of the journey which is bound to be made by water. There were a little party of us on the river steamer "Toski," and we soon passed Philæ in the darkness, and went slowly up against the stream on the wide expanse of the Upper Nile. The following description is given from the pen of Dr. Kelly Giffen, of the American Mission, working at Khartoum, in his book,



"THE START FROM SHELLAL."

"THE GATEWAY TO THE SUDAN."

"Assuan may be regarded as the gateway to the Sudan, for the narrow rock-confined channel is a veritable gateway through which all must pass who follow the Nile into the Sudan and the beautiful island of Philæ, with its ruined temples, almost seems to close the entrance as we go into the way.

From Assuan to Wadi Halfa the Nile scenery is different from all that lies either below or above these two points, and it has a fascination all its own. The river occupies all the valley; only at rare intervals, in some little cove closed in by the great rocks, there is a grove of palms; a little higher up, on the stony banks, are a few rude houses where the people live. It is wonderful how tenaciously the people cling to these desolate surroundings and refuse to leave them. The men go off into Egypt to some kind of service, but always with the longing and desire to return to their own native homes on the barren rocks and sand; meanwhile the women and children remain at home and exist. There is certainly not much life, and to any other race it would be a killing monotony. The sun shines every day here, and at times the hills, rocks and sandy plains are aglow with the heat. Still, these are not without their enchanting beauty, for there is a constant change of colouring according to the light and shade of the shifting day. A sunset in Nubia is something one cannot describe or ever forget. You never grow weary of watching it, and the quiet with the lap of the water against the banks, is like a mother's lullaby, and you fall asleep in the pure dry air to rest and are refreshed in a manner that does not come in the bustle of life elsewhere. You wake again in the early morning, when the water, the rocks, the sand and the sky are all a deep purple. Presently the sun transforms everything into a golden glow and heat, and the day that follows is

like the day that preceded, and the fascination is the same. The charm of the morning and the blissful rest of the night are full compensation for the heat of the day.

I do not believe anyone should miss the journey up through Nubia, the gateway to the Soudan. A steamboat is just the thing by which to make that part of the journey. Any other method would be hazardous to one's peace of mind and comfort. A sailboat would be too slow and the noise of a railway journey would not afford the same quiet or enjoyment of scenery, as one would be shut in against the hills and be brought too close to the burning yellow sand.

At Wady Halfa you are really in the Soudan, but cannot realise it. It might be Egypt. The people for the most part are the same, only a little blacker; the shopkeepers are Egyptians; the groceryman and the restaurant proprietor are Greek. Arabic is the common language here; so it is all the way from Cairo to Equatorial Africa. Changes are gradual. The heat grows more intense and the rays of the sun descend in lines a little nearer the perpendicular. The complexion of the people shades off from bronze to ebony black. When at



THE RIVERSIDE IN NUBIA.

last you find yourself in the very heart of the black country it comes like a sudden awakening, you cannot recall when you left Egypt nor where you crossed the line into the Sudan."

What struck us very much as we looked at the river banks, hour after hour, was the scanty vegetation and the few signs of life; and yet we were told that no less than fifteen villages were of sufficient size and importance to have the regular visit of a local post-boat. Our friends the German missionaries at Assuan are making these Nubian people their special care. I could not help thinking that one way of reaching them would be through a colporteur, plying his trade backwards and forwards on a post-boat—stopping at a village till the next boat picked him up—and finding out all who could read. We are glad to think that the first Gospel in the Nuba language was printed at the Mission Press a year ago. There is no railway for the journey from Assuan to Wady Halfa. Everyone has to go by boat. But we could see the telegraph poles all the way—the connecting link unbroken from Alexandria to the Sudan. We passed Korosko, with its memories of Gordon's last camel ride to Khartoum. This was where he disembarked, and said his farewell to General Graham. Later we passed Toski, though out of sight on the western bank, where the Dervishes met one of their early defeats. A midnight visit by some of the party to the temple of

Abou Simbel, cut deep into the hill side above the river, awakened our wonder at the days in the long past when men cared enough for the gods of their imagination to undertake such a stupendous task in this desolate region. And at last, after several times running aground on sand banks at night, we drew to shore at the sign of "Halfa," and set foot in the Sudan. That it really was the Sudan was proved by the fact that only Sudanese postage stamps were available.

This was for long our frontier town, and the lines of the encampment were not far off, though now but few soldiers are there. We walked the streets, and looked at the people, the women being all unveiled, which showed how slight a hold Islam had here. What a sorrowful thing that the possession of the Sudan by England has led to the teaching of Mohammedanism to the inhabitants, who knew little of it. Do the Governors of Gordon College realize what they are doing? It seems as if God were certain to take some way of overturning the present policy, to make room for Jesus. *His*



"THE TEMPLE OF ABOU SIMBEL."

throne shall stand for ever. It was a glad discovery to find that a standard had been raised in Wady Halfa for Christ—a very little one, but still it was there. We saw the words American School, and we found a young preacher belonging to the Native Evangelical Church, who, with his fellow-worker, the teacher of the school, came to see us, as we sat on the deck of our steamer at night. He told us of the beginning of their work here, and what efforts they made to gather together the Christian natives, both men and women, for prayer and Bible instruction. It was a little light in the darkness. May it spread ever more and more over the hundreds of miles of populated country that lie between this and the first Mission Station at Khartoum. We heard later that several natives in these parts take in the Magazine, "Beshair es Salaam," and an offer of a parcel of Arabic tracts from the Mission Press was eagerly accepted.

We set out after two days for our return journey, coming quickly down with the stream, and enjoying the first sunshine which we had seen since Assuan. All was most beautiful, and we longed to be able to come back, and know the people. A description from a charming little book by Conan Doyle may interest our readers.

EXTRACT FROM "THE TRAGEDY OF THE KOROSKO."

"Two hundred miles of Nubian Nile lie between the first and the second cataract.

It is a singular country, this Nubia. Varying in breadth from a few miles to as many yards (for the name is only applied to the narrow portion which is capable of cultivation) it extends in a thin, green, palm-fringed strip upon either side of the broad coffee-coloured river. Beyond it there stretches on the Libyan bank a savage and illimitable desert, extending to the whole breadth of Africa. On the other side an equally desolate wilderness is bounded by the distant Red Sea. Between these two huge and barren expanses Nubia writhes like a green sand-worn track along the course of the river. Here and there it disappears altogether, and the Nile runs between black and sun-cracked hills, with the orange drift-sand lying like glaciers in their valleys. Everywhere one sees traces of vanished races and submerged civilisations. Grotesque graves dot the hills or stand up against the sky-line: pyramidal graves, tumulus graves, rock graves—everywhere graves. And occasionally, as the boat rounds a rocky point, one sees a deserted city up above—houses, walls, battlements, with the sun shining through the empty window squares. Sometimes you learn that it has been Roman, sometimes Egyptian, sometimes all record of its name or origin has been absolutely lost. You ask yourself in amazement why any race should build in



KOROSKO.

so uncouth a solitude, and you find it difficult to accept the theory that this has only been of value as a guard-house to the richer country down below, and that these frequent cities have been so many fortresses to hold off the wild and predatory men of the south. But whatever be their explanation, be it a fierce neighbour, or be it a climatic change, there they stand, these grim and silent cities, and up on the hills you can see the graves of their people, like the port-holes of a man-of-war. It is through this weird, dead country that the tourists pass, up to the Egyptian frontier."

We are glad to have seen it all, and to know the length and breadth of Egypt, the land that claims our life and prayers. Arrived at Shellal, we returned to trains and civilization, and were soon on our way northward to Luxor, and then back to Cairo, Alexandria, Ramleh, and the building of Fairhaven.

A. VAN SOMMER.



The "Living Link."

THE "Living Link" feature of Church Missionary life, the editor of this Review has very earnestly advocated for more than thirty years. Indeed, so far as he knows, the phrase first suggested itself to his mind, and was then frequently on his tongue and pen, when the young men of the Fourth Street Presbyterian Church of Detroit, of which he was then pastor, undertook to establish such a living link between themselves and the Island Empire of Japan in the person of Rev. George William Knox, as their representative. The eminent success of that experiment—for in those days these young men were pioneers in this undertaking—confirmed the conviction that any Church that will follow the example, so warmly commended by Dr. Forbush, will find its intelligent interest, earnest praying and self-denying giving marvellously stimulated.

This seems to us the natural and commonsense way of doing foreign missionary work. Praying and giving are lifted out of the level of the vague and abstract to the level of the definite and the concrete. Instead of scattering seed upon a wide expanse of waters, to be carried we know not whither, and lodge we know not where, we sow a distinct field, water it with tears, nourish it with prayers, watch its growth, and feel identified with the harvest. We get a clearer conception of the actual wants and woes of a destitute world, and how they are being met. The field we thus till through others, becomes our own; we grow properly jealous of its interests and zealous for its fuller development.

Some idealists have opposed this method on the ground that it promotes spiritual selfishness and narrows down sympathy by a circumscribed sphere of special labour. But wherever faithfully tried, it has been found expansive rather than exclusive, and broadening rather than belittling, as in the conspicuous instances above cited. With our most enthusiastic commendation would we approve such a plan of linking the home Church with the foreign field.

A. T. P.

From the Missionary Review of the World.

The above short paper on "The Living Link," written by Dr. Pierson, emphasizes afresh the good results which have followed the plan of a Home Church or Community adopting a special sphere of interest in the Mission field, and concentrating prayer, effort, and sacrifice on that place and people. This may be done in addition to having "our own missionary," and will possibly prove an even more satisfactory way. It is likely to be more continuous, and a harvest will surely be reaped as years go by. Many praying friends at home will have the joy of knowing the *afterwards*, which is now often unknown, through the passing away of the one who was the link with the spot. I wish some Church would adopt Alexandria, and another would adopt Cairo. They are strategic centres in the Mohammedan world.—ED.

God's Reminder.

"Know that the LORD hath set apart him that is godly for *Himself*." Psalm iv. 3.

SET apart for Jesus
Wondrous honour this!
Highest joy in heaven,
Summit of earth's bliss.
Angels e'en might covet,
All thou'rt called to share,
In a life of service,
For the Master here.

Set apart for Jesus,
That He may rejoice,
Over thee with singing—
His own special choice.
Is thy heart at leisure,
Loyal, true to Christ?
Lest He find thee faithless,
When He comes to tryst.

Set apart for Jesus,
This is thy life's grand theme,
Just to be well pleasing,
Henceforth unto Him.
One—thy Lord and Master,
One—to serve alone,
Branded with His blood-mark,
Nevermore thine own.

Set apart for Jesus,
Ready at His call,
He must have the first-place,
In thy thoughts—in all.
Love ne'er deems such, bondage,
It is perfect rest,
When within the circle
Of His will, most blest.

Set apart for Jesus,
Then the world shall see,
Something of His beauty,
Mirrored forth in thee.
And thy life made Christ-like
Will refulgent shine,
 wooing hearts to serve Him,
Who has captured thine.

Set apart for Jesus,
Kept so day by day,
As the powers of darkness
Hold still firmer sway.
Soon the King will triumph,
He must reign supreme,
But while He's rejected,
Be thou true to Him.

Set apart for Jesus,
'Mid the battle strife
And the ceaseless turmoil
Of this one brief life.
Yet a little moment,
And thou then wilt be,
Set apart for Jesus,
Through eternity.

Glenvar.

W. A. G.



A CHRISTIAN FAMILY OF THREE GENERATIONS.

"Blessed be Egypt."

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Editorial.

"*The just shall live by his faith.*"—HAB. II. 4.

"*The just shall live by faith.*"—ROM. I. 17.

"*The just shall live by faith.*"—GAL. IV. 11.

"*Now the just shall live by faith, but if any man draw back, My soul shall have no pleasure in him.*"—HEB. X. 38.

"*Looking unto Jesus, the Author and Finisher of our faith.*"—HEB. XII. 2.

"GOD has faith in His own omnipotence. He has the power to do all things, and He believes that He can do all things. The faith of that man in whom the principle of faith is restored, harmonizes with God's faith, and he also perfectly believes that GOD CAN DO ALL THINGS."

From "Divine Union," by Upham.

Our crying need, as we come face to face with the problems spoken of in these pages, is to have faith in God, and not to draw back. *More faith—more faith—in God.* He will work, if we absolutely trust Him.

And in order that our faith may grow, let us step out upon God's promise, and act, relying upon Him, without seeing what is to come next—trust Him with the consequences of our taking Him at His word. May the faith within us be so strong and living that it may overcome the deadness and the unbelief that reign in the world around us.

The Annual Meeting of the Nile Mission Press calls for a note of praise from us that God has carried us through our second year's work. The second year of every enterprise is a hard one. We have not done much more yet than begin to work, and we see so much that may be done. We will set our faces towards the hope before us, and pray on, and work on, until the message of life shall be carried to every part of Egypt and the Mohammedan lands around us.

Will all who belong to the Prayer Union, and all who read this paper, put faith in God with us, that He will provide a site in Cairo and a building for the Mission Press during this next year. We may have to leave our present premises on May 15th, 1908.

For this we need strong and immediate help, and direct guidance as to where it shall be. The land would cost about £1,800. It needs a miracle. But God can work a miracle. Nothing is impossible to Him.

Will our readers take special notice of the book, "Our Moslem Sisters," brought out by Messrs. Fleming Revell, on behalf of the women of the Mohammedan world. It is an outcome of the Cairo

Conference, held in April, 1906. At that time Dr. Zwemer asked that this book should be written in order to bring the women's need before the minds of Christian women, and point out the responsibility which is laid upon them in this matter.

There needs a real move to be made in all Christian lands. We believe that the evangelization of the Mohammedan world demands a sacrifice on the part of the women of Christendom. And it will never be accomplished till that sacrifice of home and comforts and life itself is offered.

If the hearts of some English women respond to this cry, we shall be glad to hear from them, and find an opportunity of meeting together to consider what can be done.

A message of cheer reached us of late in a letter of an unknown friend from India, saying that since the Cairo Conference, Egypt had been laid on the hearts of some of the praying ones there.

The next Conference, which is appointed to meet at Lucknow in 1911, D.V., will assuredly draw this link closer, and we welcome the fellowship of our brethren who are working among the Mohammedans of India. Will some of them send accounts of their work to "Blessed be Egypt." We need more information of a broad character, in order to enable us to give intelligent sympathy.

The departure of Lord Cromer from Egypt is an event which is bound to have a considerable influence in this land. The policy which he has consistently followed, of trying to meet the wishes of the Moslems in every possible way, has made them stronger than they were before the British occupation, but it has not won them. He has left an unblemished name for integrity and uprightness, for which, as English people, we thank God. We would ask that special prayer may be made for his successor, Sir Eldon Gorst, both for the influence of his personal life, and also that God may control his will and mind in his future policy.

It is earnestly to be desired that the Copts would reform themselves, both in their religious observances and in their money matters, so that they might deserve and receive the confidence of the State.

So large a Christian community ought to have weight in the government. But the traditions of the past, and the desire to conciliate the Moslems, have been against them.

There was an outburst of abuse of Lord Cromer in many of the native papers just before his resignation. He ignored this entirely in his closing words, both spoken and written. It was a striking example of a magnanimous character, which was alluded to in a valuable article of "The Spectator."

From "Spectator":—

"In these circumstances, one might expect Lord Cromer's Report to show signs of bitterness and disillusionment, and of a sense of the ingratitude displayed by a large section of the Egyptian population. Yet the Report for 1906 contains not a trace of soreness, or even of disappointment. It is as just, as equable, as full not only of statesmanship, but of sympathy and the most genuine desire for the welfare of Egypt and the Egyptian people, as any of its predecessors—reports written when everything in Egypt seemed bathed in the rosiest of rosy light. Instead of vexation, or even

pessimism, there is the old genial sanity and optimism. The gravity of the situation is, of course, faced with all Lord Cromer's habitual candour and clear-sightedness; but it is made the occasion, not for misgiving, but for pointing out how that situation can be best used for furthering the interests of Egypt in the future. The past is thus used, not as a foundation for rebuke, or even for regret, but for far-seeing projects of reform. The English statesman fixes his calm, untroubled gaze, not on the evils of 1906, but on the needs of the coming generations, and, like Wordsworth's Happy Warrior, "turns his necessity to glorious gain." He admits, none more openly and emphatically, that there are many things that require amendment and reform in Egypt; but instead of indulging in the game of recrimination and counter-recrimination in regard to them, he asks with straightforwardness and simplicity how they can best be reformed, and what are the obstacles to such reform? It has never been part of his conception of public duty to make things seem smooth or pleasant for the Home Government when the facts were neither smooth nor pleasant and demanded to be faced. But though a great and patriotic British statesman, he has not permitted his care for Britain to overshadow his duty to the land over which he ruled in fact, if not in name. His first, his inspiring thought has always been to govern in the interests of the governed. "Will it tend to the good of Egypt and of the Egyptians?" has been the touchstone by which he has tried every question of administration and statesmanship that has come before him."

"Egypt, and the Christian Crusade" is the title of a new book from the pen of Rev. Charles Watson, son of Dr. Watson of Cairo. The writer has a life-long knowledge of his subject, and he makes clear to his readers in vivid words the history, geography, and spiritual need of the land and its people. We advise all our readers to obtain this book for themselves, and to lend it to friends.

We print a few, all too brief, extracts from an intensely interesting Report of C.M.S. work in Egypt, entitled, "Cairene and Fellaheen." We earnestly trust that friends of C.M.S. may use their utmost efforts to meet the present crisis in the work by providing permanent premises in Cairo. The continual possibility of being turned out is a source of weakness to a Mission; while the evidence afforded by a well ordered and settled Mission Headquarters—that you are come to stay—strengthens confidence. The relief to the workers also is very great.

Until further notice, all correspondence for the Editor should be addressed:—Miss A. Van Sommer, Cuffnells, Weybridge, England. She hopes to have opportunities of meeting friends in the Autumn, and will, D.V., let them know the place and date in our October number.

A Meeting is held to pray for Egypt and the work of The Nile Mission Press, every Thursday afternoon, at 3 o'clock, at the office of The Press, 16, Southfield Road, Tunbridge Wells. Friends living in the neighbourhood or staying there for a while will always be cordially welcomed.

From Letter to Prayer Circle Members:—

"In these days, when a dark cloud of doubt seems to have settled on everything, when the very foundations of our faith are assailed, how increasingly important has the testimony to the fact of answered prayer become. Nothing can shake the confidence of the man who has asked and received, for the answer to his request brings infallible proof of the existence of a God Who is no mere disinterested spectator of His own creation, a God Who is concerned with the welfare of His children, and listens to their cry. While philosophers are reasoning about the existence of God, and sceptics are denying it, or at least His concern for the cry of men, simple souls may be holding blessed converse with Him, obtaining promises and rejoicing in answers. May your fellowship with us in this work of intercession for Egypt be a means of strengthening the faith of the Church, each difficulty overcome by prayer will



WOMEN IN THE LEBANON.

become an opportunity for testimony to the reality of the Living God. How glad He must be to be trusted in these perilous times! Truly they are times of great responsibility, but may we not equally say, times of great privilege, in the opportunity they give for trusting Him."

J. M. C.

Extract from Letter from Mr. F. Kehl:—

"We in India feel that there is a peculiar bond between Egypt and India, as with our 60 million Mahommedans we have to face the same difficulties. In pondering over the new era which will soon open up in Egypt when the Prayer Cycles begin their work in real earnest, one is struck by the glorious prospect of such work as contained in Isaiah xix. 19, 21, 24. To have some small share in hastening the fulfilment of these prophecies is indeed a privilege, which if now realized will be an incentive for hundreds to enlist as co-labourers in prayer for Egypt and Arabia.

The Price of Victory.

"GOD alone can save the world, but God cannot save the world alone." It sounds strange to say that God needs men. Christ said, "Without Me ye can do nothing," and we are making Him say, "Without you, I can do nothing." But there is a sense in which it is true, for men are in God's plan for working out His will. His Church is in that plan. Every Christian, too, is in that plan, somewhere. God might have made the plan differently perhaps. Everything could have been different, but we take things as they are, when we say God needs men.

Isaiah has revealed the will of God for Egypt: "Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day . . . for that Jehovah of hosts hath blessed them, saying, "Blessed be Egypt, My people." This then is God's will. There can be no doubt about it. To realize this will, God needs men. This is the price of His victory, and ours.

1. *The Man of Vision.*—Almost the greatest need of the missionary enterprise to-day is for men of vision. Back of every successful movement there stands a man of vision, a man who saw the possibilities. The initial command is, "Lift up your eyes, and *look*." The initial need is for men who will see the possibilities for an evangelized, a redeemed Egypt.

Not all Christians have caught that vision, either for Egypt or for any part of the world, and so they do not support Missions. Not all who support Missions have caught that vision, and so they give grudgingly; they do not give themselves. Not all who have given themselves, and even become missionaries, have caught that vision, and while they serve usefully, they do not inspire others.

The need is for men of vision. They are needed in the pulpit. Such men hold up the possibility of doing the thing which God commands. They hold up the possibility of doing the thing now, which Christ asked His Church long ago not only to do, but to get done. They see, and they make others see, that what God commands must be quite possible, both because His commands are always reasonable, and because He helps those who try to obey.

It is a strange thing, that while Christ said to His Church, nineteen centuries ago, "Go ye into all the world, and preach the Gospel to every creature," almost one-half of the world is still beyond the reach of any messenger of Jesus Christ. It is, of course, because the Church has not felt the full obligation of the Command. But it is more strange still, that where Christ's disciples have really begun to obey, so few of them have thought it possible to ever get the Command fully obeyed. Believing as they did, it was natural not to really plan, or try, to get the world evangelized.

Men of vision are needed, then, to hold before the Church both the obligation and the possibility of evangelizing Egypt and the world, until, assuming that obligation, the whole Church shall bend her energies towards getting the will of God done upon earth. That is what the Church is organized for, that there "might be made known through the Church, the manifold wisdom of God . . . in Christ Jesus our Lord." Men of vision see this. They get others to see it.

The clearest and fullest vision that men have caught in recent times for the redemption of Egypt, is that which the missionaries in Egypt had, when they sent to America an appeal for 280 mis-

sionaries. Those who signed the appeal may find that more than that number of missionaries will be needed. They may find that a great many more things will be needed besides missionaries. But they were men of vision, because they were planning to get Egypt really evangelized and realize God's will in that country.

The missionary enterprise needs men who will hold up that vision before the Church, until the thing is done, *whatever it costs*.

2. *The Man of Prayer*.—From Sumatra, Hester Needham once wrote, "I believe we are in the midst of a great battle. We are not ourselves fighting, we are simply accepting everything that comes; but the Powers of Light are fighting against the Powers of Darkness." Paul often wrote in that same vein.

That is why men of prayer are needed. The forces to be overcome are spiritual, and only the spiritual can overcome them. Some of them are superhuman, and the merely human is not strong enough to overpower them. So we make our appeal to spiritual power, to the superhuman. We pray to God. We conquer on our knees.

It doesn't matter where we are, we can help in the conflict. This world of ours is a sort of closed circuit, and what is done in America helps or hinders across the sea, in Egypt. The man of prayer in America can generate spiritual power which is instantly available in the Nile Valley. He can turn defeat into victory for the missionary in Egypt. He can baptize the native worker with power, and give courage to the new and timid convert. It is all very simple and plain to the man of prayer.

We said that almost the greatest need is for the man of vision. The greatest need of all, however, without any exception, is for the man of prayer. Dr. A. T. Pierson once compared prayer to electricity, and men of prayer to cells in a battery. Sometimes, of course, conditions hinder the individual cell from generating the greatest amount of power possible. But even where all are in good condition, there is often need for more power. Then, the *number* of cells in the battery has to be increased.

The missionary enterprise needs a greater *number* of men of prayer. A recent visit to the fields is the ground for testifying that over there, in Egypt, there are channels for spiritual power to-day unfilled, agencies to-day inoperative, lives to-day unfruitful, organizations to-day ineffective—dead, lifeless machinery waiting to be vitalized by the Spirit of Life in answer to prayer.

A new phrase has been coined. It is "intercessory missionaries." An intercessory missionary is one who selects a worker abroad and undertakes to pray definitely and daily for that worker. Each missionary in Egypt ought to be supported by a group of intercessory missionaries, men of prayer.

"If we are simply to pray," said J. Hudson Taylor of China, "to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism. . . . We must serve God, even to the point of suffering." When we say that the missionary enterprise in Egypt calls for men of prayer, we mean men of prayer after that sort.

3. *The Man of Wealth*.—A book which needs to be written is "The Gospel for an Age of Wealth." However, the book is in process of writing. He Who sits "over against the treasury" is writing it to-day by His Spirit in the lives of His faithful stewards.

It has in it a chapter on "Faithfulness in Little," another on "Faithfulness in Much," another on "Joy."

The book is especially needed for our age and country. Individual fortunes in America have already reached limits that were unheard of and unthought of in ancient times, even for kings. And not only have a few attained to great wealth, but the middle classes also enjoy comforts and privileges that were known to only the wealthiest classes in days gone by. So almost everybody needs the book.

The peculiar thing about the wealth of Americans is, that it is not really earned for the most part. It is discovered. We have happened upon a country of great resources. Its prairies are possessed of untold fertility. Its hills are seamed with rich coal mines. Its valleys hide springs of valuable oil for burning. Its subterranean caves are great storehouses of natural gas. Its mountains are covered with the finest forests, and their fissures are filled with the costliest minerals. And we happened upon this wealth. Not that Americans are lazy or slothful. On the contrary, they love to work, and they work hard to bring the wealth of Nature into their storehouses and barns. But the wealth they gather is enormously out of proportion to the labour expended. It is really a gift, a gift of Nature, a gift of God.

These great resources which have been suddenly opened up, and which make Americans wealthier, as a class, than people in Europe, must be in God's plan. These great resources are meant by Him to be used, not wasted; wisely invested, not foolishly spent. This climax of wealth is a wonderful opportunity for the Kingdom of God, if God can only have His way with men of wealth, not men of great wealth only, but men of little wealth, too.

So Christ waits. As He waits, He is winning to Himself men of wealth—men of limited wealth and men of great wealth. "Touching the tender and bleeding and kingly hands of their Divine Master, and standing under the shadow of the Cross," men of wealth are acknowledging His Sovereignty over their lives, and are saying to Him, 'Lord, what wouldst Thou have me to do with *Thy* wealth?

Then comes Christ's opportunity. He speaks of His great enterprise, the missionary enterprise. It is big, big like the wealth of the country. It is international, world-wide. He asks men of wealth to enter into partnership with Him in this enterprise; to be His stewards, since they acknowledge that the wealth they hold is His.

It is the opportunity of our country and of our age to launch the missionary movement on an adequate scale. The scale of it! That is where the fault lies. The great railroad systems of our country are doubling and quadrupling their tracks. Why? Because railroad service with a single track is not on a scale which will care for the business. With a quarter of a million dying in Egypt each year, the worse than "single track system" of one missionary to 80,000 is inadequate, hopelessly so. The tracks need to be doubled and quadrupled. And men of some wealth must do it.

Special openings occur for the investment of wealth. A college for the Delta would capture and hold for Christ the citadel of knowledge in Lower Egypt. For fifteen years the matter has been agitated, but the money has not come. A half a million dollars would be needed. In the fourth century, Ptolemy did not hesitate to spend a fortune to build the Pharos, a many-storied tower "for the salvation of navigators." Is there no one in the twentieth cen-

tury to build for sixty or a hundred thousand dollars at that same city of Alexandria, a building for the eternal salvation of landsmen as well as of seamen? And so we might go on, from station to station, pointing out the places where the work *and Christ* wait for the man of wealth.

Will this age of wealth last for ever in our land? Perhaps beyond this and other generations, but God grant that speedily this magnificent and daring project, Christian Missions, may be launched on an adequate scale and pushed through to a successful issue, with the resources which are really Christ's, but which He has committed "in trust" to the man of wealth.

4. *The Man Himself*.—"Some one must go, and if no one else will go, he who hears the call must go; I hear the call, for indeed God has brought it before me on every side, and go I must." So spoke Henry W. Fox, of India. And Christ waits for men like Fox, who will go.

This is the price of victory. It was the price Christ paid. "We must remember that it was by interceding for the world in glory that Jesus saved it. He gave Himself. Our prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity, and draw back before the sacrifice of ourselves."

Yet there are so many hindrances. Friends object. Satan hinders. It really is strange that men break through at all, and succeed in reaching the foreign field. "Some of us almost shudder now to think how nearly we stayed at home," wrote a missionary.

But the Command abides, "Go." And the need is greater there than here, one Christian to every three, here; one to every three hundred and ninety-nine out there, in the Nile Valley. A hundred years from now, will some things matter, or will This? And is not Christ there? "Lo, I am with you always, even unto the end of the world." And, after all, is not Life there? "Whosoever shall lose his life for My sake and the Gospels, shall save it." Shall we not pay the price of victory, and "win for the Lamb that was slain the reward of His sufferings?"

From "*Egypt, and the Christian Crusade*," by Rev. Charles Watson.

The Victoria College, Alexandria.

"THE Victoria College at Alexandria now affords instruction to 215 boys, of whom 79 are Israelites, 79 Christians, and 57 Moslems. The new building to which the College will be transferred is in course of construction. It will accommodate 350 boys, of whom from 120 to 150 will be boarders.

Some remarks which I made on laying the foundation stone of the new College last summer appear to have led to some misapprehension. They seem to have been interpreted as meaning that I wished to advocate the introduction of a purely secular system of education into Egypt. Such is very far from being the case. I am not in favour of purely secular education, whether in Egypt or elsewhere. It is true that, on account of the difference of faiths among the pupils, religious instruction does not form part of the regular school course at the Victoria College; but voluntary classes are held, in which religious instruction is given to Israelites, Christians, and Moslems, respectively, by teachers who do not necessarily form part of the school staff. For these lessons, classrooms are lent, and the teachers in each case are at liberty to give such instruction as they think proper. I believe I am correct in stating that the greater portion of the pupils at the Victoria College received religious instruction, either at their homes or at the school. I do not say that the system is one which deserves to be copied elsewhere, but under the peculiar circumstances which exist in Egypt, it is one which met a public want. It appears to be working very fairly well."—From *Lord Cromer's Report*.



CAIRO. THE CITADEL MOSQUE.

The Annual Meeting of the Nile Mission Press

was held on Monday, May 27th, at the Police Institute, Adelphi. Mr. Albert A. Head presided, and spoke a few words on the 2nd Psalm, "*Ask of Me*, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He expressed the desire that all present should be in the attitude of intercession. Mr. Percy Allen presented the Treasurer's Report, which showed an encouraging increase in the list of donations. He said that the chief need at the present time was that of a larger printing machine. The cost of a double-royal machine would be £230, and with the addition of an oil engine, which would be necessary for driving it, together with freight, it would be altogether £400. He asked that friends would bear this in mind, and trusted that some might feel that they were doing a real service for God in giving a portion of the money towards this printing press.

Mr. J. L. Oliver, the Secretary, then spoke a few words in submitting the Third Annual Report, which showed that during the year nearly six million pages had been printed at the Mission Press. The number of books and tracts distributed and sold had been

17,333. Mr. Oliver said that he specially wished to emphasize the importance of the Colportage work. The Colporteur at present labouring in connection with the Press was a valuable man, and the accounts received from him showed that he was being used by God in conversation with Moslems as he went about among the villages. They would be glad to extend this branch of the work.

There was a great demand for larger books, and as soon as they had their fresh machinery they would hope to bring out new and larger books. Mr. Oliver asked for special prayer that they might be able to go forward in the next year, in a way in which they had not yet done.

The Chairman then said a few warm and encouraging words of all those connected with the Mission Press—those at work in Cairo, and the home helpers. He felt that as yet we had only touched the fringe of the work and realized its possibilities. At the same time there was matter for great and increasing encouragement in what they had heard. He was glad that the Treasurer had been able to show a satisfactory financial statement, with a balance in hand. But he knew that sometimes there was apt to be a misunderstanding in connection with Christian work when it was said that there was a balance in hand. It often led people to think we were better off than we were. It very often happened that although there might be a balance in hand when the year closed, that there were so many calls upon the Treasurer, and so many cheques to be drawn, that the balance in hand at once disappeared.

Mr. Head expressed a wish that the practice might more universally prevail of setting aside a tenth of income for the Lord's work, in which case there would be sufficient to meet the need of all these efforts. He spoke of the sight of the masses of people in the streets of Cairo, and reminded his hearers that it was not now under Turkish rule, but under the protection of Great Britain. He said, "Let us pray for the spread of the Gospel amongst these people—and may I say that we are spreading the Gospel in a way that commends itself to everybody—for after all it is the Scriptures which can overcome all difficulties. You have heard of the blessing which has attended the work of the Colporteur. We want to see more and more the publications issued by this Press go forth in their thousands—I was going to say in their millions—in order to shed the light far and wide over Egypt."

Mr. J. Gordon Logan, of the Egypt General Mission, who, with Sheikh Habib, was most warmly greeted by Mr. Head, then spoke as follows:—

"I am very glad, dear friends, to be here this afternoon. I do not suppose there is any one better fitted to bear testimony to the good work being done by the Press than a missionary from the field, one who reaps the benefit of it, and sees all that is going on, and I am glad to be here to bear that testimony. We want courage to press forward this difficult work. If we have faith, God will do mighty things with this movement which has been started. I should like to bear testimony to the work done by our brothers Upson and Gentles out there. There are many difficulties; the country is going ahead by leaps and bounds, and the cost of living has greatly increased. There are difficulties too with regard to labour, and the expense of working the Press is much greater than it was. But these two men have gone on faithfully, facing all the difficulties, and whether in sickness or in health are always very hard at work sending forth the

Truth. And I just feel that they need our prayers exceedingly, and our sympathy. They are working there splendidly, I think. I should like to testify, too, to the help we get from the Press in our missionary work. One of the first books put out by the Press was the colloquial Gospel of St. Luke. That book alone has been a real help to our work in Egypt. In going about the villages, in the Dispensaries, and in the various other departments of our Mission, the book has been a blessing to many of the simple country people. I would call attention also to the booklet, 'For you and for me.' This little Gospel tract has been circulated by hundreds, and this man who is with me to-day has often distributed it in the villages, and has seen souls blessed through reading it. Miss Trotter's tracts, too, are a great help in the work by putting before the people in simple parables the way of salvation. In these days a great need of Egypt is pure literature. The Government Schools are turning out every year thousands of young fellows able to read; but what do they get to read? You cannot stand on any railway station platform, or travel in the trains in Egypt, without seeing the vile trash that is put into their hands. Translations of the vilest French novels, and obscene illustrated papers are circulated by millions throughout the country. A great need of the people therefore is pure literature—literature that shall touch their hearts, and teach them the way of salvation.

"Another point I should like to bring before you is this. Last Spring we had in Cairo a great Conference, the first general Conference of missionaries from all parts of the Mohammedan world—from Cairo, from India, Persia, all parts of the Turkish Empire, Arabia, North Africa, and from other lands. There were gathered together at Cairo sixty delegates from different Societies, and many other friends. We spent nearly a week waiting upon God, and considering His cause among the Mohammedans. I was asked to take up the subject of 'the support of persecuted converts,' one of the most difficult problems we have to deal with. In a place like Egypt, when a man becomes a Christian, he gives up of necessity his friends and his home, and is deprived of the means of making a livelihood. It behoves us therefore to do all we can to help him. We do receive converts as teachers in our schools and as Evangelists, but that cannot go on, and if a revival took place in Egypt we could not deal with it wholly on these lines, we must also have other employment if we are to support effectively all our converts, and it seems to me the Press, if enlarged and extended in its operations, would supply a form of industrial work that would be most valuable in helping to meet the need. Another point of importance is this. At that Conference all the missionaries working amongst Mohammedans were drawn together in a wonderful way. We felt, as we gathered there day after day, that we were one, and that in dealing with the Mohammedan problem we stood as a solid whole. We went away from that Conference feeling a new interest in God's work throughout the Mohammedan world, and a new desire to push it forward by every means in our power. Very shortly after that Conference an agitation took place amongst the Mohammedans, over the Akaba incident, an agitation which had its centre in Cairo, and worked out from there to all parts of the Mohammedan world. It showed something of the scope of the Pan-Islamic movement, which is steadily going on, and is gathering force every year. The one great aim and object of this movement is to consolidate the forces of Islam against the

Christian nations, and from Cairo the movement is being propagated by the circulation of literature in all parts of Asia and Africa. A missionary from China, who has many Mohammedans in his district, told me that although he got his 'Weekly Times' regularly, the Mohammedans had the news about Egypt before it came to him. Cairo is the great strategic point of the Pan-Islamic movement. I came home with an Indian officer, and he told me that the new policy of Kitchener in India was, as he described it, "concentration on the strategic points." I feel that we, as God's people, want to take some lessons in that direction. We want concentration to be made against the forces of Islam in Cairo to-day. It is from there that the printed word goes out and reaches all parts of the Mohammedan world. For nearly twenty-five years Egypt has been governed by Great Britain, and we have blessed that country with all the blessings of good government and civilization, but we may bow our heads in shame when we think of what we have done for the Mohammedans of Egypt towards giving them the Gospel. Take that great Delta country, North of Cairo, where there are 12,000 villages. When we went out to Egypt ten years ago there was not a single one of these villages occupied by missionaries from Great Britain, and to-day there are only three. The village of Shebin-el-Kom, occupied by the North African Mission, and the villages of Shebin-el-Kanater and Belbeis by the Egypt General Mission. In the Beheirah Province alone there are 3,000 villages and no missionary. Something like 600,000 souls without a single witness from this land to tell them of Jesus. And it is very much the same story all through, as far as the other parts of Egypt are concerned. People seem willing to risk their means on anything but the cause of Jesus Christ. Shortly before I left Egypt I walked out from Cairo four or five miles, right into the heart of the desert, and as one went on, it seemed almost like the city of a dream which rose before one's eyes. There was a tremendous scheme of roads, all planned out and beautifully made, lines of railway, huge hotels rising in the desert, a great opera house almost finished, and many houses building. Thousands and thousands of pounds have been spent on this scheme. Men have been willing to risk their whole fortunes to make more gold. It is a mighty venture of faith, for not a single person at present is living on the ground. They believe they will come, and they have been willing to risk all in hope of gain. Why are God's people not willing to risk more for the cause of Christ? How cold we are about it! We do not believe God's Word (St. Mark x. 30) where He promises a hundredfold interest to those who sacrifice their all for His sake and the Gospel's, or we would act differently. We shall never, I believe, receive the spirit of Pentecost at home until we are willing to go and give these dying multitudes the Gospel. God cannot baptize selfishness with the Holy Ghost; the spirit of Pentecost is the spirit of Foreign Missions. I will now ask our brother (Sheikh Habib) to tell us about his work, and how the Lord has been blessing him; but before he speaks, may I just give you some particulars about his career. He comes from Fez, the capital of Morocco. He belongs to one of the Shereef families in Fez, and for twenty-eight years lived in that land a most zealous and devoted Mohammedan. He was very bigoted in regard to his own religion, and hated all those outside it. When Mr. Cooper, of the North Africa Mission, was killed in the streets of Fez, this man was standing by rejoicing in the act. The man who killed Mr. Cooper was one of his

friends, and he did his utmost to get the murderer away safely. Some time after that he started on a pilgrimage to Mecca, expecting to get peace for his soul, but he found nothing but unrest. He had heard and read in Moslem books of the wonders of Mecca and Medina, and thought that by visiting them he could get all he required, but he found out his mistake, and left disgusted and sick at heart. On his way back he stayed at Suez, where, for the first time in his life, he saw a Bible, and heard the Name of Jesus Christ. God spoke to his heart, and he was brought to the Saviour. After a time of training he went to Tel-el-Kebir, where the great battle was fought in 1882, to work amongst the Mohammedans, preaching in the villages, and distributing books and tracts amongst the people. Two months ago I brought him to meet the Christians of this land, and to show him something of Christian work, in order that he might get further blessing. He is going back on Thursday to resume his work in Tel-el-Kebir, and I trust you will all pray for him. I will now ask him to say a word."

Sheikh Habib then gave the following address. He spoke in Arabic, but Mr. Logan translated it into English, sentence by sentence:—

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." I was formerly a Mohammedan, living with my family in my own town. I was living in darkness, as they were, but the Lord saved me, and I was led to believe in Him, in a very wonderful way. The Lord called me by one verse from His Holy Word, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And this proved the best medicine for my sickness. After I believed in the Lord Jesus I went to Tel-el-Kebir, and worked there in the Lord's Vineyard. There are a number of villages which I visit from month to month. When I went into the villages round about Tel-el-Kebir first of all there was darkness there, just as great as the darkness in Morocco; but, praise God, the Lord has blessed my efforts during the two and a half years I have been there, and now there are many people there who are beginning to read the Bible and to know about the Lord. At first there were hardships, but now the Lord has taken them all away, and the people are glad to receive me. I visited one village where at first I had to endure some hardship, but after a short time the people there became my friends. Some of them read the books I gave them to read, and they sent their children to the school to learn there. I am thankful to say that wherever I go, and no matter what village I enter, the Lord is with me. When I was in my own country amongst my friends and relatives I was always unhappy; now, although I am in a strange land and alone, the Lord God is always with me, and I am happy. To show you how the Lord never forsakes me, I will tell you a little incident. One day I went from Tel-el-Kebir to a village to preach. It was a place called Korein, about 8 miles from Tel-el-Kebir. I went to the man from whom I usually hired a donkey, and asked him to let me have a donkey, but that day he was not willing to give it to me. This happened in July last, when the heat of the sun is very strong, and my friend and fellow-worker said, "Since it is so hot to-day, you ought to stay here." I said, "Perhaps I will be dead, and not able to go to-morrow, so it is better for me to go to-day, although I have to walk." So I took my books and started off at eight o'clock in the morning. I went on from eight o'clock until

twelve, going from village to village, distributing my books and tracts. At twelve o'clock the heat was very great, and I found myself far away from the village out in the desert, and I was very thirsty. I could not go on walking, so I sat down on the sand, for I was so very tired. I began to pray God to give me strength to go on to some village where I could get something to drink. The Lord showed me that He could do something for me, and He did something wonderful for me. While I was praying I heard someone calling me, and saying my name, "Habib." I turned round to see who was calling me, and found one of the people from Tel-el-Kebir. I said, "What are you doing out of the way here in the desert?" He was riding one donkey and driving another, and he said the latter had taken the wrong path, and he had followed it. "But what are you doing out here in the desert?" he asked. I said, "I was preaching in the villages, and came out here in the desert, and I got very tired and thirsty, and I began to ask God to help me, when you called my name." I asked him if he had any water to drink, because I was so thirsty.

"Well," he said, "if you are thirsty, I have got water with me, and food too, and, since we have met here, come and let us have lunch together."

He got down off his donkey and brought some water, and, besides that, some bread and other food. When I saw that I began to laugh. He got angry, and said, "What are you laughing at me for?" I said I was not laughing at him, but I was glad because the Lord heard my prayer. And I opened my Book and showed him the 23rd Psalm, "The Lord is my Saviour, I shall not want." I also showed him that verse, "Ask, and it shall be given you; seek, and ye shall find." My friend, whom I had known for a year and a half, was a Mohammedan, and had always refused to take a Bible from me, but from that time he took a Bible and began to read it.

We sat down, and drank and ate, and he said, "I will finish what the Lord hath done for you; you had better get on the other donkey and ride home." So I got on the other donkey, and we rode off together. All the way along we were reading the Bible and talking about the Lord. When we got to Tel-el-Kebir we went to the school where his boy was being taught. He asked his boy to come to him, and said to me, "Please give my boy a Bible, that he may read it every day." And he took away a Bible himself to read in his own home amongst his own people. So the Lord works.

The Rev. George Patterson then moved a vote of thanks to Mr. Head for presiding. In concluding, he said: "I am quite sure people in this country do not at all realize the tremendous call this work is making at this moment upon the Church of this country. If we did realize it we could not sit still as we do. We do not sufficiently realize that in the Mohammedan Universities at Cairo and at Fez hundreds and hundreds of young men are being educated. They are Mohammedans, and they are being educated with earnestness and determination, and they are being set down in the centre of that vast Continent and are winning a tremendous victory for Islam. Yet we are sitting still with folded hands. We have to realize that it is the great struggle of the century which we have just begun. The Christian Church will have to face this struggle with Islam, and the great work we ourselves have to further is the proclamation of the Gospel of God's grace and love to the millions upon millions of people in North Africa. I hope you will bear this

in mind, and remember the testimony that has been borne to the possibilities of the small work that has brought us together this afternoon. The Chairman has told us that the work has only just begun. Remember how much may be done if the Christian Church will support us by their prayers, their sympathy and their practical help."

QUARTERLY REPORT OF WORK—

MARCH, APRIL, MAY, 1907.

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ...	30,830	369,960
Supplement ("Echo") to ditto (Monthly) ...	8,080	129,280
"El-Morshid" (Weekly) ...	11,900	95,200
"Beshair-es-Salaam" (Monthly) ...	7,500	277,500
"All Saints' Church Magazine" (Monthly) ..	450	3,600
"Book-el-Qadasa" (Fortn'tly) ...	4,800	38,400
"Sunday School Lessons" (Monthly) ...	32,000	256 000
		<u>1,169 940</u>
(2). For Publication Dept.—		
"Sweet Story of Jesus" (for the young)... ..	1,000	112,000
"Threshold and the Corner" (Parable Series) ...	7,000	56,000
Temperance Tract	1,000	8,000
		<u>176,000</u>
(3). Religious Books, etc., for others—		
Life of Joseph (completion)	3,000	24,000
"Torch of Guidance" (for Moslems)	2,000	128,000
C.M.S. Report	2,500	142,000
History of the Church (for the Copts)	1,000	68,000
Objects of Y.W.C.A.	1,000	6,000
Annual Report of Y.W.C.A.	600	9,600
Temperance Tract (Amer. M.)	5,000	40,000
Tract on "False Pride"	3,000	60,000
Tracts on "Social Purity"	{ 5,000 3,000	{ 80,000 24,000
		<u>582,100</u>
(4). Various Job Work—		
Catalogues, Leaflets, Programmes, Certificates, &c.		<u>85,754</u>
GRAND TOTAL PAGES (to end of May) ...		<u>2,013,794</u>

II. Publication Department.

Distribution of Books—March to May.

		Vols.
Colporteurs	...	2,528
Wholesale	...	902
Retail	...	119
Gratis	...	550
Total		<u>4,099</u>

GENERAL NOTES.

Another record has been made this quarter, for we have printed no less than *two millions* of pages, of which over *95 per cent.* have been *evangelical books and periodicals*, full of Christian teaching.

The colportage work is more encouraging than ever just now. Many little groups of people have begged the colporteur to "come again soon," or to "stay with us for a few days that we may learn more."

CAIRO, June 5th, 1907.

ARTHUR T. UPSON,
Supt.

P.S.—The attention of readers in Egypt, &c., is directed to the following notice of a valuable new publication.

THE SWEET STORY OF JESUS.

By Mrs. J. D. BATE.

(*The English published in 1907 by Elliot Stock at 2s. 6d. net.*)

"This Story of the life of Jesus is told in simple language for children between five and twelve years of age. The book has peculiar interest, inasmuch as it has already had a wide circulation in its translations into Bengali, Ooriya, and Hindu, and is being used of God to awaken interest and impart knowledge to multitudes of little children in the Orient. As a first lesson book for the nursery or a Sunday afternoon nothing could be much more appropriate. It will find, we doubt not, a wide circle of readers."—*The Life of Faith*.

Similar appreciative notices have appeared in *The Christian*, and many other English evangelical periodicals.

Now published in ARABIC for the first time. The style adopted is chaste, grammatically correct Arabic, yet the whole of the words used are within the vocabulary of all young people able to read. Most suitable for an inexpensive present to a school pupil. Friends are asked to help us to get it into the hands of those for whom it is intended.

The Arabic edition (only) will be obtainable of the publishers, NILE MISSION PRESS, BOULAC, CAIRO, at the following prices:—

Coloured paper cover,	-	-	P.T.4, or 10d.
Boards,	-	-	P.T.6, or 1s. 3d.

(Postage extra in each case.)

Money Orders, etc., payable to

ARTHUR T. UPSON,
Superintendent.

"Egypt and the Christian Crusade."

WE have pleasure in calling the attention of our readers to this book, which has just been published by the Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia, Pa. The author, Mr. Charles R. Watson, is a son of one of the veteran leaders of the American Mission in Egypt. Rev. Andrew Watson, D.D. Born in the country, and having continued in constant, intimate touch with the needs of the land, he is peculiarly well qualified to write.

"*Of making many books there is no end,*" is specially applicable to Egypt; but in spite of the number of volumes to be found dealing with this interesting country, we venture to think that this one meets a very definite need. We have long desired just such a book to put into the hands of those who wish to have an intelligent understanding of the history, people and religions of Egypt, as bearing on the *present* spiritual condition and need of the land. Absorbed in the history of five thousand years it is extremely difficult so to detach oneself from the intense interest of the story as to retain a clear view of the thin line of Divine Providence running through the records of the milleniums. There is in this book just enough all-round information to effectively connect the present with the past, and not too much to bewilder and confuse the reader. Of course it is intended primarily for the members and adherents of the United Presbyterian Church in North America, and this naturally and necessarily affects the character of the whole book, yet all who are in any way interested in the evangelisation of the land of Egypt will find compressed into its 285 pages an amount of accurate, interesting information, which will certainly stimulate intercession and make it much more intelligent and therefore effective.

A glance at the table of contents will indicate the main features of the book. It consists of nine chapters, the first four dealing with the country, the people, their history and religions. These are thoroughly readable chapters, succinct without being dull, and interesting without being discursive. We would take the liberty of quoting somewhat fully the closing paragraphs of chapter 3, as we desire that our praying friends may lay to heart these weighty words, so that not only our kinsmen across the ocean but we ourselves may pray that England may be found faithful to the trust imposed upon her.

"British administration in Egypt has been severely criticized because it seems often to lend its influence to Mohammedanism. A double defence is commonly offered. The one that Great Britain is only assisting in the government of Egypt and not in full control; the other, that as a matter of fact, the country is a Mohammedan country, nine-tenths of the country being Moslems. The first excuse is only specious, for every one knows that the government faithfully registers British wishes, and that "Egyptian hands and English heads" is a true characterization of the political situation. The second excuse is a bit of false reasoning. The government of the country ought to be for Egyptians as Egyptians, not for adherents of any faith. If the Moslems are Egyptians, the Christians are equally truly Egyptians; rather are the Christians

the true Egyptians, and the Moslems only invaders and intruders.

The fact, however, remains that government offices and schools are open on the Christian Sabbath, though closed on Friday;* that native Christian employees in Egypt must work on Sabbath, although even in the Turkish Empire (Beirut, Damascus, Constantinople) no Christian clerk need go to work on Sabbath; that native Christians are arbitrarily shut out from a number of departments of government service, although qualifying for them; that all native commissioned officers in the army are Moslems; that there were more Christian *'omdehs* throughout the country in the days of Isma'il than under the British; and that, though the Christians generally outstrip Moslems in government examinations, preference is given to Moslem candidates.

The policy has developed in Moslem ranks a spirit of pride, which leads the Moslem Egyptian to believe that he is essentially superior to a Christian. It has led the Moslems to bolster up their claims by threats of a Holy War, and has encouraged them to play politics with their religion. The situation is almost parallel to the situation in India before the Mutiny. There, the compromises which the government made only aroused religious suspicion. For the Moslem can understand a man who has a different religion and who stands by his convictions; but the Moslem cannot understand the man who has no religion, or, having one, fails to openly avow it. Ulterior motives are naturally imputed. In India it required a Sepoy Mutiny to correct the evil, and lead the British Government to declare itself a Christian government. Will it require such an experience to restrain this growing spirit of Moslem intolerance in Egypt, and to lead Great Britain to come out into an open declaration of their own convictions, although exercising every toleration toward her subjects in their different faiths?

We have surveyed, in outline at least, five millenniums of Egyptian history. We cannot always fathom the inscrutable mysteries of Divine Providence in history. We know that, if we could only read and fully understand, the history of every nation is the record of God's loving endeavour to draw men to Himself. We see that clearly in the history of Israel, because the inspired Word has traced out for us the Divine purpose. We cannot indicate definitely, in Egyptian history, the crises at which God gave to the people of Egypt the opportunity of making a choice. Neither can we point out the testing periods in which God put the Egyptian nation on trial. But we believe that again and again, in her past history, these crises and periods came to Egypt, and because the nation would not respond, as Israel also failed to respond at Kadesh Barnea, God found it necessary to lead Egypt back into the wilderness for years, and even centuries, of national discipline and suffering.

We believe, however, that another day of opportunity and privilege is dawning. Victim of degrading poverty that had made him servile and cringing, the Egyptian has, within three brief decades, been brought to a condition of material prosperity which is developing within him a feeling of self-respect and an increasing degree of independence. Ignorant throughout centuries, and contented in his ignorance, the Egyptian has now become eager to learn, and a revival of knowledge has literally swept the country. Hitherto unbending in his social customs, and uncompromising in his attitude

* To work on Friday is not a breach of Moslem religion, as for the Christian with his Sabbath.

toward Western life and thought, the Egyptian has been forced into contact with the Western world, to the great modification of his social life and a complete change of his attitude toward Western civilization. For centuries, too, experiencing the demoralizing domination of Moslem rulers, until "his spirit failed," the Egyptian has suddenly been granted a political "saviour and defender," and Christian England has been brought into the Nile Valley to check Moslem tyranny and bring order out of chaos. Add to these significant facts, the significant coincidence of a missionary movement—evangelical in its spirit, national in its scope, prevailing in its efforts, and are we not irresistibly led to believe that all these movements, whether industrial, intellectual, social, political, or missionary, are, after all, only as scaffolding for building, in God's great redemptive purpose for Egypt?

It behoves us, therefore, to pray that Christian England may be found faithful in the great part she is playing in the plans of God; that the Church may, by the adequate extension of her Missions, give Egypt every advantage possible for deciding aright; and that Egypt herself, in the impending crisis of a determining decision, may not neglect so great a salvation as God is preparing for her."

—*Extract from Mr. Charles Watson's Book.*

It has been truly said that the problem of Egypt is its Moslem population, and we would add the conviction that the strategic point of the Moslem world is more and more centreing in Egypt, while the members of the decadent Eastern Churches will always be a subject of interest, and their enlightenment no mean concern in Egypt, yet we cannot but feel that the Providence of God is only leading us to touch them incidentally, and as they touch the Moslems.

"A recent authority places the number of Mohammedans in the world at 232,966,170. Numerically, therefore, one-twenty-sixth of the Moslem population of the world is to be found in Egypt. This does not give a true idea of the influence which Egypt exerts in the Moslem religious world. Arabic is the language of the Koran. No country, therefore, whose language is not Arabic could properly claim primacy in the Moslem religious world. Among Arabic-speaking Mohammedan nations, giving us an aggregate population of some forty-five million souls, Egypt may certainly claim to be the leading nation, both because one-fifth of that world is to be found in the Nile Valley, and because Egypt, with her great Mohammedan University, the Azhar, is the acknowledged seat of Mohammedan learning. Egypt is, therefore, in a true sense, the centre of the Moslem world, the citadel of its power, the stronghold of the Crescent. If Christianity can carry, by assault or by siege, this 'Port Arthur' of Islam, we may easily count upon victory for the army of Christ along its whole far-flung battle line."

—*Extract from Mr. Charles Watson's Book.*

We are glad Mr. Watson has given some account in chap. 5, of the early Moravian Mission to Egypt in 1752. The missionary records are the richer for the lives of such men as Dr. Hocker, Danke, Antes and Wieniger. The story of the early efforts of the C.M.S. (1825—1852) is told, and a chapter is devoted to the first

years of the American Mission, which was providentially led to open work in Egypt in 1854. Whatever happens in the future, the Evangelical Church, which has been gathered out and organised as a result of the work of this Mission, will be a dominant feature in the spiritual life of the country. It is interesting to note that there are now 59 organised congregations, of which 13 are entirely self-supporting, with a membership of 8,639. And it is further noteworthy, as showing the standing of the Protestant community, that a census of the Evangelical Church, taken in 1898, showed that 521 men out of every 1,000 could read, and 200 out of every 1,000 women, whereas the figures for the country at large were 124 men and only 61 women, including even the large foreign population.

Space forbids us to do more than mention that there is an instructive chapter dealing with the Missionary Agencies at work in Egypt. The need of literary work at this stage is accentuated by the fact that the schools are turning out probably 15,000 pupils each year able to read.

"While some books have been translated or written by missionaries in Egypt, very little literary work has been done by them. The reason for this is the reliance of the Mission on the Beirut Printing Press for Bibles, religious books, and tracts. The Press at Beirut, Syria, has been a missionary agency of incalculable value, in Egypt as elsewhere in the Levant. With the development of work among Moslems, a new importance is attached to literary work. The recent Cairo Conference of Workers among Moslems made appeal for a special effort to reach Moslems "by organizing more efficiently the production and distribution of literature for Mohammedans." In the providence of God, the Nile Mission Press also came into existence, and stands ready to promote such work."

—*Extract from Mr. Charl's Watson's Book.*

Useful appendices are added, and also a map and Index. It is fitting that the author should close with a chapter on the Final Victory, its promise and cost. The land cannot as yet be said to be effectively occupied from a Christian standpoint. Explored it has been, but the end of the exploration is only the beginning of the enterprise, as Livingstone tersely put it, and now is the time to grasp this unique opportunity, not only of blessing Egypt, but, through Egypt, the Moslem world. We heartily commend this little book to all who are praying and labouring for the land of the Pharaohs.

J. M. C.

Female Education.

"I AM told, however, that the intellect, as well as the morality of the Egyptians has been neglected. To this statement also I give a most emphatic denial. Look at the case of female education. Can any thinking man suppose that this country can really imbibe the true spirit of civilisation until the position of women has been changed? If so, I venture entirely to differ from him. Well, gentlemen, some few years ago, my distinguished friend Yacoub Artin Pasha, Kassim Bey Amin, and a very few others, alone took any interest in this question. The rest of the population were not merely indifferent; they were absolutely hostile. Look at the change now. The Egyptian Government has not got schools enough to provide for all the girls whose parents wish them to be educated."—*From Lord Cromer's Report.*

From "The Story of Two years' Work of the C.M.S. in Egypt."

"CAIRENE AND FELLAHEEN."

LITERARY AND EVANGELISTIC WORK IN CAIRO, 1905-6.

"LITERARY" and "Evangelistic" work in Cairo are so intertwined that we think it best to bring both under the same section of this report.

At the time when the last report, "Cairene and Fellaheen," was issued, "Orient and Occident," our weekly illustrated Magazine, was just about to be issued; while the meetings at Beit Arabi Pasha, for educated Moslems, had been going on for one year, but without visible fruit in the shape of conversions.

Very much has happened since then. "Orient and Occident" is now half-way through its second year; first-fruits have come from the efforts put forth at Beit Arabi Pasha; and interesting developments have manifested themselves in the work generally.

"ORIENT AND OCCIDENT."

The first number of this weekly Anglo-Arabic Magazine, edited by Messrs. Thornton and Gairdner, appeared on the first Thursday in the year 1905, and has come out on Thursdays regularly ever since, allowing for a short break for the summer holiday of 1906. Several thousand presentation copies were sent out, and the number of those who have actually become subscribers has been very satisfactory—some 1,500 in Egypt and the Sudan. These 1,500 copies go into every conceivable town, and many of the smaller and large villages in Egypt. And as it is safe to say that every copy is read by at least a few more persons than its owner, we may safely say that our reading circle runs into some thousands. We ought to say that the greater number of these are Christians, Copts and others; but there are at least some hundreds of Moslems who actually subscribe to, and therefore many more who read, the Magazine. And for these alone it is eminently well worth while making this effort. But the Christian readers are valued by us also, for through them we are enabled to bring newer, more living, helpful views of Christian truth and practice before the minds of many whose religious influences are for the most part narrow, traditional, and unelevating.

The reception which the Magazine has been accorded has been very gratifying. The Press for the most part noticed it with approval; the one or two angry murmurs that greeted it from the Mohammedan Press were only to be expected. We constantly receive letters, in many cases from Moslems, testifying to the pleasure with which it is read. And our collectors in Upper Egypt tell us that great is the interest which it has created in that part.

The scope of the Magazine is wide, for we believe that more people and better people will read its religious parts if its contents are diversified in an interesting way; and, moreover, there is a great need, for its own sake, of general literature permeated by Christian thought and ideas. Consequently we have published many short Biographical articles, with the story of men and women who have

nobly served their generation; historical articles, showing the importance of certain great critical eras of world-history; scientific articles (by medical men) showing the evils of excess from a scientific standpoint; articles on practical Ethics, etc. In the religious part we have made it our great aim to bring the Word of God before the people, and we have therefore had a series of weekly illustrated portions of the Old and New Testament stories, with a pointed Commentary accompanying each. There have also been articles, chiefly in dialogue form, showing the difference between Islam and Christianity, and pointing out Moslem misconceptions concerning our Faith. There have also been other dialogues treating more generally of fundamental doctrines, and striving to put old truth in fresh light. There have also appeared series of articles about foreign lands, such as Japan, Uganda, N.-W. America, showing the progress of Christ's Kingdom in all the world.

LITERATURE.

"Orient and Occident" does not cease with itself, but is proving a fertile mother of literature of a more permanent description. For many reprints of its various Bibles and other articles have been issued, which it is hoped will be useful for evangelistic work and general distribution. Many of these reprints are purchased readily in Cairo and the provinces.

Book-Depôt. We have to chronicle with deepest regret that on the expiry of the lease of our premises in Sharia Mohammed Ali, where we have been for fifteen years, we got notice to leave. We were compelled to take temporary premises in Beit Arabi Pasha; but the success of the Book-Depôt in its old quarters makes us desire all the more earnestly that we had premises of our own in the centre of Cairo. During the past year and a half the business has greatly increased; the sales of Arabic and English books, both in the Depôt itself and by colporteurs in Cairo and the provinces have gone up by leaps and bounds, so that it is clear that all time and management and trouble that can be put into this literature-circulating work will be repaid, and the importance of doing this work, in a country where reading is so much valued, and where the printed page can penetrate so much farther than the voice, simply cannot be over-estimated. We shall allude to a striking instance of this presently.

EVANGELISTIC MEETINGS.

These have been carried on from two centres—the Book-Depôt (for the more simple folk) and Beit Arabi Pasha (for the sheikhs and better-educated classes). The former have been carried on quite regularly, and the attendances have been usually very good. Absolute order prevails, and the closest attention is given to the preaching. At the close all take leave of the missionary or catechist by a cordial shake of the hand. We feel confident that these meetings will one day bring forth much manifest fruit. The other meetings were temporarily suspended for the latter part of 1905 and the first part of 1906, owing to various reasons, chief among which was the very excited state of El-Azhar element in Cairo, which element had been the most prominently represented at these meetings, and, even at their quietest, had proved contentious and prone to disturbance. This excitement was greatly increased by the fact that last autumn a young Syrian Sheikh from the Azhar, who had attended the summer

meetings, and had more than once taken the lead in disturbance, was, in the wonderful providence of God, converted to Jesus Christ. A power greater than that of man seemed all at once to lay hold of him; he surrendered to it, and, after instruction, was baptized with great joy on Ash-Wednesday, taking the name of Bulus (Paul)—a fitting title, when one realizes both what he gave up for Christ, his ability, and the mysterious manner of his conversion. Sudden though this was, however, a preparation lay at the back of it, and illustrates the peculiar importance of literature in this work among Moslems. A copy of "Sweet First Fruits," found and read in his father's house—a controversial tract read in Cairo—the New Testament given to him by Mr. Thornton after his attendance at the meetings—these were the great means by which he came to the Light of Christ.

OTHER MEETINGS.

The General Meetings for Effendis, "undergraduates" and young men generally, underwent some interesting developments during the year. Some of the young men were so interested by the meetings and the subjects treated, that they proposed to start a Society of their own, jointly with ourselves, expressly for uniting the various, often conflicting, elements of the Egyptian nation, and the free, amicable discussion of important questions. A start with this Society was made in the spring, and the meetings were continued, not without success, till the summer. It will be interesting to see whether this sort of work, so useful in its place, will be able to stand the strain of the prejudice created by evangelistic meetings and conversions. If it does, it will be a notable victory for religious freedom in Cairo. It is certainly remarkable, that though the parentage of the Society was well known, it has always been mentioned with respect even by the most anti-English newspaper in Cairo.

Other Conversions. We have had the joy this year, in addition to the young Sheikh mentioned above, of baptizing another young Syrian from Aleppo, who was brought to Christ from the Christian character of a merchant there, and who came to Egypt "searching for Christ, his brother" (as he said). He has manifested delightful signs of Christian simplicity and goodness. With him was baptized a young Syrian woman from Nazareth, the fruit of the C.M.S. work there. Later in this year were baptized an Egyptian dyer (but not an ignorant man, for he had been in his youth several years in the Azhar), together with all his house—wife and three small children. This man was not the fruit of our own work, but came to us from Upper Egypt. For his truly remarkable history we have not space here. "One soweth and another reapeth." But moving indeed in its reminiscence of Apostolic times was the sight of the whole family, from the father to his infant daughter, descending by turn into the water, there to be buried with Christ, and rise with Him into the new life eternal.

On one of these joyful occasions was baptized the infant son of two Moslem converts of the Egypt Mission—possibly the first instance in this land of the baptism of the offspring of two parents, themselves both baptized Moslems, truly an earnest of a *national* Christianization in the future. The father, a convert of five years standing, is now witnessing alone for Christ in Ghizeh, a suburb of Cairo, where he has to suffer not a little for the Name of the Lord Jesus.

THE WORK IN THE VILLAGES.

This work is an extension of the Medical Mission in Old Cairo,

and is intended to reach the hundreds, or even the thousands, of ex-patients, who, having heard the Word in the Hospital, go back to their homes in the country. A very large proportion of them come from the province of Menoufieh, in which is situated Denshawai, of historic fame (though, as it happens, that particular village has few, if any, ex-patients of ours), and it is in Menoufieh that our first experiments in the following-up work have been made.

It was during 1903 that the nucleus of the fund was collected which enabled this extension work definitely to be begun, by the purchase of a house-boat, in which Dr. and Mrs. Harpur could live for the greater part of the year. Some such movable house was absolutely essential for this work, because of the necessity of doing much preliminary survey work before founding any permanent station, and the impossibility of finding temporary accommodation in the villages. Even when our ideal of founding out-stations is realized, we shall still need our locomotive house, for the purpose of keeping in touch with the various centres.

The story of this third year has been, in effect, an experimental stay at a third centre, some ten miles North of the centre tried last year, a place called B——. This will be a very important centre later on. Dr. and Mrs. Harpur found work there decidedly difficult, perhaps owing to the fact that one of our Cairo converts came from this place, and is well-known there; nevertheless, a good deal of headway was made, as is seen from Dr. Harpur's remarks below.

We had thus an opportunity of comparing the two centres touched in 1904-5, and 1905-6, as to which was best for making a permanent out-station. It was with very great pleasure that the Conference received the offer of Miss Cay, our most experienced worker among village women, to go out and be the first to settle in a village out-station. All that was wanted was now another lady-worker to accompany her. But alas! here has occurred one of the blocks which seem so mysterious to those who are ardent to press forward; for though Miss Harris, of the Canadian Auxiliary, volunteered to accompany Miss Cay, no one has yet been found to fill the place she will vacate in the educational work in and near Cairo. We have hopes, however, that ere long a new recruit from home will set her free.

In addition to founding such out-stations, manned by missionaries, it is our great desire to leave trusted Egyptian workers in as many as possible of the village centres influenced by Dr. Harpur; and, in fact, this year a start has been made in this direction, and a trustworthy man was left in a village named Sirse. A specimen of the difficulties which this work has to encounter all along the line was soon given:—Such a prejudice was created against him, that the Omdeh told him he could not be responsible for protecting him if he stayed in the village!

There is the difficulty. What men can we put in such villages, and what are they to do when they are there? Experience seems to show that they must have some *raison d'être*, such as a school or book-shop, for staying in a village. And it is further certain, they must be men of very unusual faithfulness, courage, and zeal. *Where are such to be found?* At once is revealed the need thus created, or rather emphasized, for some sort of training—an institution in which to train our own men for our rapidly-extending work. And plans for meeting this need are being earnestly and practically considered. And if there is one point more than another to which we would draw

the attention of readers of this Report, and ask their prayers, it is this raising-up and training of men sufficient for the awfully exacting task of living and working among the Moslems of Egypt—especially in these lonely village centres.

Letter from the Sudan Pioneer Mission.

ASSUAN, *June 5th, 1907.*

SINCE the last news was sent to this Magazine about our Mission several changes have taken place for which we have reason to praise the Lord. He has planted three young trees into this corner of His vineyard during the past winter, and to each has given enough rain and enough sunshine for their growth.

1. The Girls' School was opened in the beginning of October, 1906, when about a dozen girls from 6 to 15 years old gathered under the wings of our teacher, Sitt Lulu Girgis. The latter had been teaching in the American Mission School in Luxor before, and certainly we were very glad to get the help of an experienced person. Although our school, as is the whole Mission, was intended mainly for Mohammedans, it could not keep its doors shut for children of other religion, and we have Copts—for the greater part—Jews, Greeks, Protestants, and Mohammedans, and the number has continually been growing, so that now there are over 70 names on the roll, though hardly more than 50 regular attenders. Though not very musical, the children are zealous in learning how to sing, and most know now about a dozen hymns by heart. One great change about these children must strike everyone who has seen them before—whereas it was difficult eight months ago to tell which was the dirtiest, they now rival one another in cleanness and tidiness. Our longing is that such a change will take place in all these young hearts.

2. By the arrival of the qualified doctor the Medical Missionary work may be said to have been properly started, and there is plenty of it to keep three or four persons busy every week-day morning. The operation most in request is the one for entropionna and trichiasis, *i.e.*, the growing of the eyelashes unto the eyeball. Many patients—coming the first time and before being examined—hold out their hand with the usual fee, saying, "I want operation!" Here also, as ought to be the case in every Medical Missionary Station, the most important part of the work is considered to be the address and prayer with the patients before the consultation is started. As for the bodily treatment so also for the spiritual influence on the patients the necessity is felt for a hospital, and we are praying for the early realization of that longing.

3. Magic lantern meetings have been held this past winter, and have attracted fair crowds. There they sat and stood in our garden of many different religions and creeds, but all listening attentively to the "old, old story," which certainly was new to many of them. Quite a "sensation" was created by the magic lantern meetings held in our place by the Rev. D. Thornton, of the C.M.S., on three consecutive nights. We are very much indebted to him for that invaluable help.

May all these efforts bring souls to Christ in sincere conversion and we will be richly repaid.

W. G. FRÖHLICH, M.D.

810051



YOUNG AND SAD.

Our Moslem Sisters,

EDITED BY ANNIE VAN SOMMER AND S. M. ZWEMER, F.R.G.S.,

is a charming book, on a subject that should be of paramount interest to every philanthropist. It is "a cry of Need from Lands in darkness, interpreted by those who heard it"; a gallery of living portraits, drawn by skilful artists; portraits of the victims of one great social evil, residing in seventeen countries, widely separated from one another and scattered through four Continents—Asia, Australasia, Africa, and Europe; extending

from Pekin to Sierra Leone, and from Turkestan to Malaysia. These seventeen lands are only specimens of what might be seen and heard in many other lands as well, wherever the religion of Mohammed has reduced woman to a state of degradation and slavery. The evil is *one*, though in its outward appearance it may differ in some respects. The first difference is between the lands where Islâm has held undisputed sway, uninfluenced, as in Arabia and Turkestan, by other systems of religion or civilization; there the picture is darker than where, as in India and Turkey, it has come into contact with European morality and customs. Another difference in the condition of Moslem women arises from their social position. It is only in the higher ranks of society that men are able to avail themselves of the degree of licentiousness which Mohammed legalized for his male disciples; consequently the evils of polygamy, female slavery, concubinage, and divorce affect the rich more than the poor, and the higher the grade of society the lower is the standard of morals in both men and women.

The book has as many authors as it has chapters—twenty-five in all. Of these, twenty-two were written by Lady Missionaries, one by a converted Moslem, now a Missionary in Turkestan, and two by Medical Missionaries.

The blackest stain on the annals of the human race is the cruelty of man to woman, in every land on which the light of the Gospel has not shone. Woman in non-Christian lands is not regarded simply as a weaker vessel, but as one of a baser clay. Christ alone taught men, not to despise, but to honour her the more because of her weakness. Mohammed was the first so-called prophet of God, who, in direct contradiction to the teaching of Jesus Christ, raised to the rank of a Divine Doctrine the Pagan idea that woman is in soul and intellect, as well as in body, man's inferior, created by God to be the slave of his lusts, instead of the helpmeet of his spiritual being, created like himself in the image of her maker. To quote the words of Kasim Ameen, a learned Moslem Jurist of Cairo, "Man is the absolute master, and woman the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays, whenever and however he pleases. Knowledge is his, ignorance is hers. The firmament and the light are his, darkness and the dungeon are hers. His is to command, hers to obey. His is everything that is, and she is an insignificant part of that everything." ("Our Moslem Sisters," page 7.)

By one verse in Surah xxiv. of the Korân, Mohammed erected a prison for one half of the Moslem world; by it he instituted the veil, and so "the bright, refining, elevating influence of women was for ever withdrawn from Moslem society" (page 7). "To be sure, female infanticide, formerly practised by the heathen Arabs, was abolished by Islâm, but that death was not so terrible as the living death of thousands of Arab women who have lived since the reign of the 'merciful' prophet, nor was its effect upon society in general so demoralizing" (page 140). In like manner, the cruel custom of *Suttee* was abolished by the British Government in India, but to be burned on the funeral pyre with the body of her husband was a far more merciful fate than the existence of misery and shame, to which the religion of the Hindu condemns the widow

who has the misfortune to survive her husband. There are 115,000 widows in India under seven years of age. A Moslem wife has no title till she has a son, and then she is called the mother of so-and-so, instead of being called by the name of her husband (page 173).

Each of the twenty-five chapters of the book draws aside the veil, behind which the millions of Moslem women are imprisoned, and enables us to see for ourselves the squalor and degradation of our sisters in all these lands so widely separated from one another, and enables us to hear voices which are a call to every Christian to do more than he or she has ever done heretofore to help to send the Gospel of Christ into every Moslem dwelling.

But the book is far from being a picture of Darkness without any light. Side by side with the gloomy, hopeless story of Mohammedanism, and its degrading influence upon the women, and still more upon the men of Moslem lands, there runs through every chapter a bright picture, and one full of hope, viz., that of the light of the Gospel penetrating into these prisons, by the means of Christian Missions, and chiefly through the instrumentality of Medical and Lady Missionaries. It would be impossible in a short review to give an adequate idea of the impression left on one's mind by the study of these twenty-five letters, all of them written, as it were, from inside the walls of the various prisons in so many lands. One letter, contained in chap. xvii., and written by a Persian woman, will show that the pictures drawn by the American and European Missionaries are not darker than the reality.

An article lately appeared in a Persian newspaper, in which the writer spoke strongly of the degraded state of his fellow country-women. He taxed the mothers with the great mortality among the children, and made the amazing statement, that in Australia every woman who loses a child is punished by law with the loss of a finger!

Wonderful to state, this article elicited the following

LETTER FROM A MOSLEM WOMAN

to the honoured and exalted editor of the "Guide":—

"I myself have no education, but my two children, a boy and a girl, have. Every day they read your paper for their reading lesson, and I listen with the greatest attention. Truly, as far as a patriot's duty goes, you are discharging it. Your paper is having a remarkable effect on the minds of both men and women. I rejoice, and am delighted with your love for race and country, and praise especially the articles recommending the education of women. . . .

"You have spoken well about the poor, unfortunate women; but first the men must be educated, because the girl receives instruction from her father, and the wife from her husband. You reproach these ill-starred women, because they are addicted to superstitious practices. Your humble servant humbly begs to say that they are not so much to blame.

"In this very city I know men of the first rank, who have even travelled in Europe (I will not mention their names), who are superstitious to an incredible degree. Before putting on a new suit of clothes, they consult the astrologer, and look in the

calendar for an auspicious hour; and if shoes or other articles come from the bazaar at an unlucky moment, they return them till the stars shall be more propitious; when they contemplate a visit, they take the rosary and cast lots to ascertain a fortunate time. Is it then strange that women should believe such things? You write, that in a foreign country you have seen Persian men who had fled there to escape from their wives. You are telling the truth, because, indeed, the women are a thousand times more incapable than the men. And why should they not be, when they always sit behind a curtain, wrapped in a veil? The husband can flee from his wife to a foreign land; but what of her who is left behind? Her arms are, as it were, broken; her condition remediless, hopeless. For her there is but one place whither she may flee—the grave!

"Again, you speak of their ignorance of domestic economy, the rearing of children, etc. When a poor woman is taken to her husband's home, it is true she knows nothing of these things, but by the time she is the mother of two or three children she begins to learn; she economizes in food and clothing; she looks after her children; she adds to her husband's prosperity. She takes a pride in the home, in which she hopes to enjoy many happy days; but, poor creature! she sees one day a woman entering her door, who says, 'Your husband has married me.' She recalls all her struggles for family and home, and her heart is filled with bitterness. Quarrels ensue, and her husband, taking a stick, beats her till she is like well-kneaded dough. They go before a Judge, who, without making any investigation of the case, gives sentence in favour of the man. 'You have not,' says he to the husband, 'in any wise transgressed the law; the female tribe are all radically bad; if she says anything more, punish her.' The more our husbands' circumstances improve, the less they will care for us. Why, then, reproach the women? It is proper to advise the men, who have learned two things thoroughly from the law of the Prophet. One thing I have mentioned, and the other is this."

She goes on to relate how, when her lord comes home in the evening, he performs his ablutions and says his prayers; goes to the men's apartments. His wife prepares the *ajil* for him (a meal answering to our afternoon tea, but consisting of intoxicating drinks meat, fruits, etc). He spends the evening with musicians and dancing women. At one or two o'clock in the morning he visits her partially or wholly intoxicated—and, she adds, "Many women, on account of these evil practices of their husbands, give themselves up also to wicked ways, and others take to their beds with grief. Should such a one take her case to a judge, he is worse than her husband, and should she complain to the religious heads, many of them in secret indulge in the same vices."

We regret that we have not room for the whole of this remarkable letter. We hope all who read this review will purchase the book and read it for themselves. Every chapter of the book tells us, that in Islâm there is no hope for woman. What wonder that they have the proverb: "The threshold of the house weeps for forty days when a girl is born;" unwelcome at birth, unloved in her lifetime, without hope in her death.

There are exceptions; and we read of some noble Moslem

women, kind husbands, happy homes. But they are few and far between. They are not the fruit of the religion of Mohammed, but in spite of it. Even the False Prophet did not succeed in wholly destroying the image of God in woman or in man. "The God of Christianity is a God of love, the God of Islâm is an Oriental despot." To call God "father," is



AN UNDER CURRENT OF TROUBLE IN THIS FACE.

blasphemy to a Moslem. To do so would not give to a Moslem the same conception of God as the sweet word "Father" does to a Christian, for the father of a Moslem family, ordered after the law of the Prophet, is an Oriental despot, whom his child never calls "father," nor dares his wife to call him "husband."

We heartily recommend "Our Moslem Sisters." It seems almost impossible that any honest person could read it, and not acknowledge the duty of sending the Gospel to every Moslem family.

R. BRUCE, D.D., *Rector of Little Dean.*

OUR MOSLEM SISTERS.

ANNIE VAN SOMMER and S. M. ZWEMER (Editors).

Illustrated, Cloth, 12mo, \$1.25 net.

Never before has there been gathered such a mass of testimony as to the conditions of women in Moslem lands. Not merely Turkey, Arabia and Persia are described, but North Africa, India, and South Eastern Asia. The degradation of woman, her hopelessness for this life and the future, are set forth very clearly and forcibly.

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Price Three Shillings and Sixpence.

The Evangelization of Egypt.

That Mission schools in the past have served the missionary purpose for which they are established is proved by fifty years of history. The College at Assiut is, perhaps, the most conspicuous example of a strong Christian College. Its record is truly a remarkable one. It has had under its influence, during its establishment, 4,000 different individuals. About 200 have taken the full course and graduated. Of these who graduated, seventy are ministers in the native Protestant Church in Egypt. Of the 288 men school teachers in Protestant Schools in Egypt, 200 had their training in this College. In one year alone, recently, about 100, mostly undergraduates, went from the College to teach in village schools.

The Christian influences which dominate the life of this College are very strong. The College Christian Union is an aggressive organization, and labours definitely to bring students to Christ. Sixty-two students made a public profession of their faith in Christ during a recent year; thirty-five during another year. Seventy of the members of the Union have pledged themselves to some form of Christian work. General contributions to religious work amount to about \$500, while, in addition to this, half the support of a native missionary in the Sudan has been assumed by the Christian students of the College.

A less easily defined, and yet an equally real, service which the Educational Work has rendered to the cause of Christianity in the Nile Valley, is to win for it respect and honour from those in government service. A number of testimonials of officials are on record.

E. A. Floyer, Inspector-General of Egyptian Telegraph Service: "I am very glad to say what I think about your educational methods in Egypt. They have been of the greatest possible help

to me in organizing a staff for my work. When I began work in Egypt, in 1878, I quickly realized that the first essential was to instruct and bring up a new staff *ab ovo*. The Government schools, now in such thorough efficiency, were fallen into the same decay which then characterized every Department. I established my Telegraph schools and searched for likely recruits. I drew from the Ecole de Frères, from Miss Whately's, and from the American Mission. There is no question that the lads from the latter had a real business education."

Heshmat Pascha, Egyptian Governor of the Province of Assiut : "I am able to say that both the city of Assiut and the whole Province have derived a very great deal of help from the presence of this institution. Through its influence thousands of our young men have been trained into chaste and noble character. Many of these have entered the school from most humble homes, often indeed from homes of poverty, and they are now living in comfortable and honourable stations of life. Some are occupying positions of trust in the Government both in Egypt and the Sudan, others have entered business life and agriculture, and others have become educators and ministers of the Gospel. And I have become thoroughly convinced of the excellent life and fidelity of every one of them with whom I have become personally acquainted. In closing, I desire to repeat that this institution has been and is indeed a great blessing to the whole Province of which I have the honour to be Governor."

In recent years, however, the success of the educational method has been more limited. This is almost entirely due to the fact that keen competition has arisen in the educational world. On the one hand, there is the Government educational policy which threatens to secularize the Christian schools. Studies required by Government standards make it more and more difficult to give a large place to religious teaching, even in Christian schools. On the other hand, the cost of living in Egypt has increased, and the standards of education have been heightened. Thus, increased cost of living makes the educational method relatively more expensive, while at the same time the raised standards of education and the pressure of required studies make it a less effective method of work.

These considerations have raised the question, whether a change of method is not called for. Egypt must be evangelized. The educational method of evangelization, while effective, involves too great a cost to permit, without almost unlimited resources, of its general and universal extension to so wide a field as must be occupied in Egypt. May not prayer, patience, and consecrated planning devise some other less expensive, but equally effective method?

From "Egypt and the Christian Crusade."

We have printed the above extract from Rev. Charles Watson's book, with the desire of concentrating the attention of Missionaries in Egypt on the thoughts contained in the last paragraph. We seem to need a new settled purpose to find out the way to preach the Gospel to every creature.—That more men and women should give themselves wholly to the work of winning the souls of the individual Moslems to Christ. To this end may it not be well that in each Mission a few of their number should be devoted to this one thing; and that it should be as much a recognized work on the part of their fellow Missionaries, as if they were in charge of a school or a hospital. It will need intense earnestness of purpose, and the power of the living Jesus to make them "fishers of men." Both men and women are needed for this work.

A. VAN SOMMER.



PALACE OF THE KHEDIVE'S MOTHER.
View from Fairhaven looking northward.

Fairhaven.

IT was with a thankful heart that we saw the last brick laid on the building of Fairhaven before we left Egypt this summer. It had been a disappointment to have to disappoint others in not being ready to receive our friends by July. But though the building itself is finished, so much still remains to be done that we could only ask them all to have patience with us, and we should hope to be ready for them next summer. We now look forward to opening Fairhaven in the spring, and will ask all those who are so kindly intending to send gifts of linen, pictures, books, wall texts, etc., etc., to let me have them some time in the summer or autumn, so that I may take them out with me when I go, or send them by a friend. Seven of our rooms have been adopted, and we hope that fourteen more may also be taken up by friends who like to have a share in it. We have thirty-two rooms altogether. The House is well built, and every one who pays it a visit speaks of the beautiful situation and lovely sea view. God has helped us so far, and He will make it perfect. We thank Him from our hearts.

A. VAN SOMMER.

Mohammedan Childhood.

NOTHING can be more sad than the lot of children in a Moslem land. They fall heirs to all the miseries which ignorant, superstitious parents can bestow upon them. The poor wee mites are denied the ordinary comforts and daily care of a Christian home. The fear of the evil eye adorns them with charms—blue beads, leather bags, old teeth, and filthy garments—while it deprives them of the pleasures of a bath, clean, comfortable clothes, and proper care when ill. One way of treating sore eyes is to sprinkle

powdered brick-dust in them. Our hearts grow sick as we see poor neglected babies lying in the sun-light with their faces covered with flies—and these are Egyptian flies, too, which excel in perseverance, and never let go until they must. When one remembers the careful training, and how jealously the Christian father and mother protect and guard their children from evil, one shudders to think of all the wickedness which surrounds the children in the lands of the False Prophet. From their earliest infancy, until they are grown up, they hear evil things spoken of lightly, so that from the very beginning, their hearts grow hardened to sin, and think little of it. Then, too, it denies them the joys of home. They have yet to learn what that word means, and they know so little of it that they have no such word in their language. No wonder that such is the case, when often two or more wives live together in one harem, or the father's interests are centred in several different houses in one town, in each of which one of his wives live. We have seen some children who scarcely knew where they belonged, going about as they did from one house to another, where their father's wives were kept. No one seemed to care much where they were, and as for training, they received none. We recall hearing one Moslem girl tell that she only knew her father, seeing him through a lattice window from the second story as he passed along the street below, her mother pointing him out to her. The girls are robbed of the happy, care-free life of girlhood, and are thrust, all unprepared, from childhood into the burdens and responsibilities of motherhood. Added to this, she is made to believe she is an inferior being, not capable of rising to a higher plane, and thus it is all the God-given gifts lie dormant and remain undeveloped. The husband, the home, and the children all suffer in consequence. Just the opposite, but none the less deplorable, is the case with the boy. He is taught to believe that he is a superior being, and everything else was made to bend to his will. As a consequence he grows up selfish, hard-hearted, unscrupulous, and licentious. Sadder and graver yet than these things mentioned darken the lives of the Moslem child, but we will draw the curtain, and ask all who now read to pray—pray for the Moslem father, mother, and child.

Will lady missionaries in Moslem lands send us some articles on the children round them.—ED.



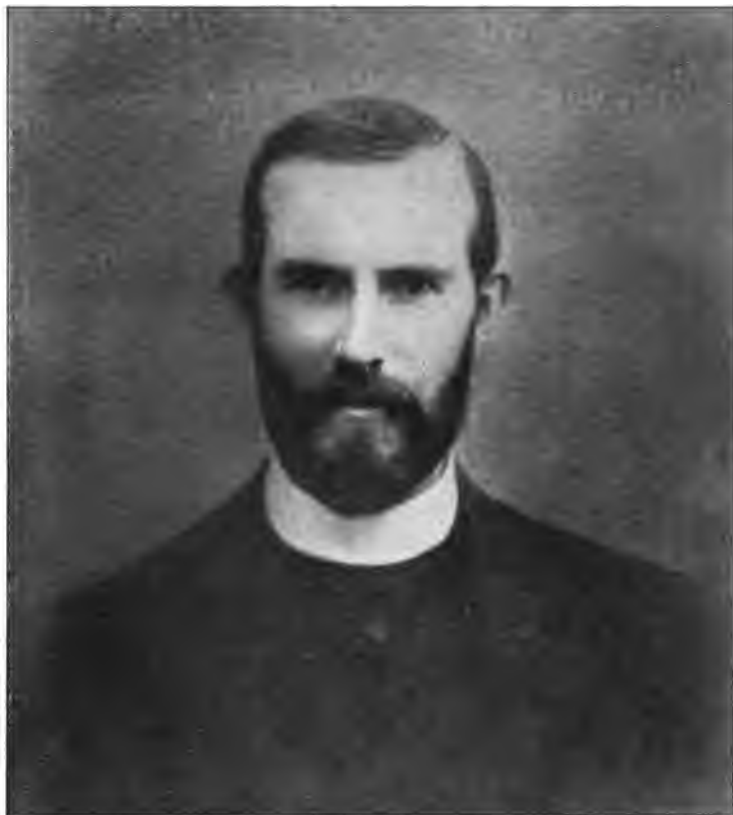
“ O Love that will not let me go,
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be. Amen.”

REV. G. MATHESON.



REV. DOUGLAS M. THORNTON.

*" Hearts I have won of sister or of brother
Quick on the earth or hidden in the sod,
Lo every heart awaiteth me, another
Friend in the blameless family of God.*

* * *

*Yea thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed :
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."*

"Blessed be Egypt."

VOL. VIII.

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No. 33.

Editorial.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—I COR. II. 9.

"For from of old men have not heard nor perceived by the ear, neither hath the eye seen a God beside Thee, which worketh for him that waiteth for Him."—ISAIAH LXIV. 4 (R.V.).

THESE are two verses of singular beauty in the Old and New Testaments. One seems to carry us beyond into the unseen eternal home; the other to lift off the burden from the weary heart down here. And yet both are the same. One verse is but the quotation of the other, by the same Spirit Who spake through the prophets.

To love Him and to wait for Him are our part. The Lord Himself, the Mighty One, prepares for us, and works for us, He, and no other beside Him.

The whole Missionary Community in Egypt have felt stricken with the blow that has fallen on their friends of the Church Missionary Society. We could ill spare Douglas Thornton, and yet the summons has come to him. We look beyond to the place prepared for him, and we trust the work in the Hands of the One Who has taken him—Who only can do it. Our deepest most heartfelt sympathy is offered to those whom he has left behind—to Mrs. Douglas Thornton and her little son, to the parents, and brothers and sister at home, to his fellow Missionaries in Cairo, and to the large circle of Egyptian friends who are mourning for him.

We have received the sad tidings of the death of another friend since we printed our Summer Number—one who has never seen the work, and yet one to whom we owe much. The Ven. Archdeacon Williams, of Te Aute, New Zealand, died on March 14th. It is said of him that he was a man with a large heart, who was never tired of giving of his abundance to those less fortunate than himself; and many a cause and many an individual owe much to his generous aid. He was enthusiastic in his devotion to Missionary work, and contributed largely to Missions, not only in New Zealand, but in all parts of the world. He strove for the extension of the Kingdom of God. The name of Samuel Williams will be gratefully remembered by those who have laboured for the establishment of the Nile Mission Press.

When everything seemed against it, he stood by it, and when others feared for the future, he carried it through. We believe in years to come that the harvest which will be reaped from the widespread sowing of the printed words of the Gospel in Egypt, will be largely due, under God, to the far-sightedness and large heart of Archdeacon Williams.

Although prices of land in Cairo still remain very high, there are occasionally now forced sales, necessitated by the owner having bought with borrowed money on speculation, and being obliged to sell the property to pay for it. This might give us the opportunity of buying a site for the Nile Mission Press at a reasonable price. For this we need to have the money in hand, so as to be able to take advantage of some such opportunity. We mention it in case any friend of the work would feel that God had given him the power and the will to do this.

Plans are already being laid, and a programme is already in the course of preparation for the next Mohammedan Conference, which is to be held in Lucknow in four years time (D V.). We have therefore ventured to print extracts from the Report of the great Shanghai Conference recently held, specially those parts relating to the Christian Federation of China—Evangelistic work—and Literature. If we substitute for "China" the words, "the Mohammedan World," we shall find that much that has been considered by our brethren in their distant field of work will apply to our own field. And it may be that the experience mentioned, and the plans formed by them, will be a guide and help to some of us. We have exactly the same ends in view, that are spoken of under the heading, Problems of Missionary Comity. We have also the thoughts before us, described under the heading, Evangelistic Work. The suggestion of the best kind of training of Evangelists being the manner of twelve under the personal leadership of the Missionary, is one which we may well consider at this time, when Evangelists seem to be sorely needed.

The advisability of one Missionary in ten being devoted to Christian Literary work is also valuable. The purpose taken up in earnest to carry the Gospel message to every soul in China during the next twenty years, finds a response in our hearts, and we look afresh to the Holy Ghost, the Lord and Giver of Life, to teach us all how to do the same for the whole Mohammedan World.

It is proposed to hold a Week of
PRAYER FOR THE MOHAMMEDAN WORLD

from the 12th to the 19th January, 1908.

Will those friends who will join us in putting this forward, and in arranging some central gathering in London, and in other parts of the world, communicate with either of the following :—

J. M. CLEAVER, Sec. of the Egypt General Mission, 6, Randolph Road, London, W.

J. L. OLIVER, Sec. of the Nile Mission Press, 16, Southfield Road, Tunbridge Wells.

Or MISS A. VAN SOMMER, Sec. of the Prayer Union for Egypt, Cuffinells, Weybridge.

We shall welcome the co-operation of those who are linked with work among Mohammedans.

Indeed, we shall do more than welcome it, we earnestly ask for it. There seems such apathy creeping over English people at large with regard to missionary work, and this at the very time when doors are open, and there is an unprecedented willingness to listen. Instead of pleading with Christian people here, let us unitedly plead with God to awaken an earnest heartfelt desire in hundreds of His children to yield themselves and all they have for the salvation of the Mohammedans, and also to teach us how to win them.

We welcome a new book that is being brought out by the Student Movement in America—Address: 3, West 29th Street, New York City. "Islām: A Challenge to Faith," by Samuel M. Zwemer, M.A., D.D., F.R.G.S., a text-book on Mohammedanism, arranged for 12 studies. 300 pp. Paper, 35 cents, cloth, 50 cents.

The author is one of the leading authorities on Mohammedanism. The treatment of this, his latest volume on the subject, is descriptive and historical. It is most interestingly written, and the maps, charts, and tables are of great value.

Our proof-reader at the Mission Press is asking for certain dictionaries that he needs for the work. We are needing about £12 to enable us to buy these and books of Reference. The following are required:—"Lane's Arabic-English Lexicon," "The Commentary on the Coran," by El-Razi. It is possible some retired Missionary might be able to let us buy these at half-price; or some friend might be interested in helping us to buy them for the Mission Press.

We received some months ago a series of questions relating to Mohammedans in Egypt, from a distant friend. As it is possible that others of our readers may have the same uncertainty in their minds on different points, we have printed the questions, with replies to them.

The chapter from Dr. Zwemer's new book, called "Ethics of Islam," which we also print, will give clearer knowledge of what Mohammedanism actually is, to those who as yet have had no opportunity of seeing it in real life. We are sure that more light is wanted in order to stir people up to give themselves to the work of carrying the message of a Saviour to the Moslems.

The bound copies of "Blessed be Egypt" for 1907 will be ready in November, price two shillings each, post free. There will be a few copies for sale of the two years, 1906 and 1907, bound together, price three shillings and sixpence, to be obtained from the Secretary of the Nile Mission Press, J. L. Oliver, 16, Southfield Road, Tunbridge Wells.

In Memoriam.

DOUGLAS MONTAGUE THORNTON.

March 18, 1873—September 8, 1907.

THE announcement of the home-call of Douglas Thornton came as a sudden shock to all who knew him. It is only a year since he was at home full of life, and overflowing with purposes for the development of the work in Egypt. As a boy of thirteen Douglas Thornton first made his decision to devote his life to God's service, and from that time he never turned back. When he was nineteen he went up to Cambridge, and from the first he took an active part in the Christian Union, and in evangelistic efforts among the poor in Cambridge and the surrounding villages. It was in 1892 that he first decided to become a foreign Missionary, and he signed the Student Volunteer Declaration on his twentieth birthday.

The missionary call came home to him with such power, that on re-entering his college rooms, which were tastefully furnished, the thought came to him that they were too luxurious for a future missionary. Within an hour many of his pictures and knick-knacks had been sold, and the money realized was given to the C.M.S. He wrote to a friend at this time, "I feel so much more comfortable now." From this time he threw his whole heart into seeking to interest others in the Missionary cause, and many students were influenced by him to devote themselves to Missionary work. Each summer vacation during his student life, he spent a month or more helping in the Children's Seaside Services. He was one of the first to make Missionary maps of Africa and India upon the sands; and on these occasions he spoke with such of the work at the different Mission Stations represented on the map, that many who came to look merely out of curiosity became deeply interested, and remained for an hour listening to the Address.

From the first he took a deep interest in the Student Movement in England, which was founded in 1892, and from 1895, when he joined the Executive, and 1896, when he became its Educational Secretary for a year, he took an active part in its development.

He was the pioneer of Missionary Study in England. In 1896-7 he wrote a text-book for students, entitled "Africa Waiting," one of the first Missionary Study books published in England. He also did a great work amongst students in Theological Colleges all over England. He laboured to draw the Church of England and the Student Movement into as close touch as possible, and he succeeded in interesting a large number of Churchmen of all schools of thought in the Movement.

WORK IN CAIRO.

In 1898 Douglas Thornton was accepted by the C.M.S. for work amongst Mohammedans in Egypt. He was ordained in St. Paul's Cathedral by the Bishop of London in October, 1898, and the following month started for Cairo, and there the last nine years have been spent in active missionary work. On his last night in England he said to his family, "Don't feel sorry for me; I have got the desire of my heart at last." He made rapid progress in the study of Arabic, and within a year was

able to take part in reading the prayers at the Arabic service. Some months later he began to give addresses in Arabic. In 1903 he and his colleague, Mr. Gairdner, moved to Bait Arabi Pacha, a house with large rooms on the ground floor suitable for meetings. Here weekly Bible lantern lectures were given, also special meetings for Al Azhar students, when animated discussions were held about Christianity. It was in this house, at one of these meetings, that Sheikh Bulus was aroused to anger by the Story of the Crucifixion. He was leaving the house, followed by many others, when, to his astonishment, Mr. Thornton begged him to come again. Bulus was finally persuaded to accept a New Testament and some copies of "Orient and Occident," and after reading these he was at length convinced of the truth of Christianity. He was baptized on February 28, 1906. Sheikh Bulus, with his help, has had private discussions during the past winter, at Bait Arabi Pacha, with some of his old friends and fellow students.



BAIT ARABI PACHA.

The "Orient and Occident" Magazine, which has now been in weekly circulation for nearly three years, has been the means of quickening the spiritual life of the Copts in many places, as well as interesting hundreds of Moslem readers in Christianity. Mr. Thornton paid three tours this summer to Upper Egypt, and in each town that he visited he received a warm welcome from readers of the Magazine. He has described these visits himself, and adds, "Oh, the immense opportunities that these crowded towns of Egypt present for faithful permanent work. But no one else can be spared from Cairo to go to these places again, unless we be immediately reinforced." And now the worker, who longed to re-visit these places, has been called away after four weeks' illness, and we wonder how the work is going to be carried on. But we believe that his life has not been lived in vain, and that the memory of his whole-hearted surrender and

faithful service will ever be a quickening power in the hearts of those who knew and loved him. It was the love in him which conquered. When, last year, he signed his name in a book at a friend's house, it was love that made him add these well-known words of Henry Martyn's, "Now let me burn out for God." His wish has been granted; he has crowded a life work into thirty-four years, and we believe that life will come out of death, and that God will send some special blessing through this sorrow to the country and the people whom he loved so much, and for whom he laid down his life.

We would commend to your prayers his young wife, who has always shared to the full in his missionary zeal and labours; also his little boy, and his "son in the faith," Sheikh Bulus, who will all miss him so sorely.

"He being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord."

THE LAST DAYS AND FUNERAL.

After suffering for three weeks from typhoid fever, pneumonia set in, and from this time Mr. Thornton's condition was most serious. He grew daily weaker, and at length passed away at 5 a.m. on Sunday, September 8th. During the last few days, in the intervals of consciousness, he was always happy and peaceful. In his delirium he often spoke of the work; sometimes he preached and prayed with great earnestness; at other times he spoke to his colleagues about the Mission. Shortly before the end he murmured, "Let patience have her perfect work." His last words were, "I shall have Friday for the Moslem meeting . . . the work."

The *Funeral* took place on Sunday afternoon. The service was in Arabic, as he would have wished, the native workers taking part. Many of his Egyptian friends assembled at Bait Arabi Pacha, at 2 p.m., to have a last look at their leader. They showed their sympathy by sorrowful silence. At 3-45 the procession started to the Cemetery, where they were met by the Rev. J. Thompson Burns, Curate-in-Charge of All Saints' Church, Cairo, who read the opening sentences in English. The service then proceeded in Arabic. N., a Syrian Christian, formerly one of Mr. Thornton's helpers, read Psalm xc. Then a Copt, belonging to the Coptic "Young Men's Society of Faith," in whose recent formation Mr. Thornton took the deepest interest, read the lesson. Arabic hymns were sung on the way to the grave. The committal prayers were read by the Rev. W. H. T. Gairdner, and then "Abide with me," Mr. Thornton's favourite hymn, was sung in Arabic. Four short addresses followed. First the young Copt, who had read the lesson, spoke; then S., a catechist, told, in Arabic poetry, how he was the first Mohammedan convert to be baptized by Mr. Thornton, six years ago. Then N., the Syrian, spoke of his life, and how he worked with such "burning zeal." Finally, the Coptic Bishop of Keneh, whose acquaintance Mr. Thornton made during his recent tour to Upper Egypt, gave a short and beautiful address. So the service ended—and there, in the land of his adoption—

"For a while the tired body
Lies with feet toward the dawn,
Till the last and brightest Easter Day be born."

E. M. T.

The Shanghai Conference.

From China's Millions.

PROBLEMS OF MISSIONARY COMITY.

BY E. J. COOPER.

THE subject of Federation was one of the greatest considered by the Conference. As on the eve of a battle that was to decide imperial issues, the Conference met in expectation, if not in deep anxiety, to consider this question, which will largely determine the history of the Church in China and, may be, influence the Church of God throughout the world.

The Conference was well prepared in spirit for drawing closer together in federation by the resolution on oneness in essential doctrines unanimously agreed to by a standing vote, followed by the singing of the Doxology, on the opening day.

Four hundred delegates, representing four thousand Missions of many Missions, denominations, and nations, recommended the formation of a federal union under the title of "The Christian Federation of China," with a view to (1) "Encouraging everything that will demonstrate the existing unity of Christians"; (2) "to advise and recommend plans whereby the whole field can be worked most efficiently with the greatest economy of men, time, and money"; and (3) "to promote union in educational, literary, social, medical, and evangelistic work, and, in general, to endeavour to secure harmonious, co-operant and more effective work throughout the whole Empire." This is full of promise for the second century of Mission work already entered upon in China.

To give practical effect to these resolutions the Conference recommended the formation of provincial councils which should represent each Mission and the Chinese Church; and also nominated an organizing committee to arrange, in conjunction with the provincial councils, a national representative council.

These resolutions are the expression of a real unity of heart, begotten in much prayer, inbreathed by the Holy Spirit, which will be a vital force in overcoming all the many difficulties of practical federation.

* * * * *

The Memorial to the Home Churches should be carefully read by all. Space will only allow of calling attention to one or two matters of prime importance urged by the Conference on these Churches for the healthy maintenance, development, and improvement of existing organizations. It calls for increased efficiency, specialization, and concentration. The Conference recommends that workers engaged in spiritual ministry, medical, educational or other special departments of service, should be free from the distraction of having to devote time to such things as book-keeping, oversight of the erection of large buildings, etc. Co-operation and federation between different Missions. And calls for a large increase of missionary workers, both of men and women, especially those qualified to train evangelists and pastors; also for Christian teachers to meet the need of a large increase in secondary schools; and for the extension of philanthropic effort on behalf of lepers, blind, insane, and

dumb. The Memorial further expresses the fervent hope that the Churches of the West will be awakened to a larger and a more worthy conception of the scope of missionary work, and of the vast opportunities now presented to God's people for the use of their highest gifts and wealth.

EVANGELISTIC WORK.

BY A. R. SAUNDERS.

The thoroughly evangelistic spirit that pervaded the whole conference may be judged from the unanimity with which it passed a resolution declaring that every missionary, whether engaged in pastoral, medical, educational, or charitable work, was first and foremost an evangelist; and that in the working of all branches of missionary work the evangelistic purpose should always be emphasized.

* * * * *

The fact that we are now entering upon the second century of missionary effort in this land was well kept in mind by all, and the general feeling was that it was a most fitting time for some forward movement aiming at the speedy evangelization of the whole of China. The Conference Committee on Evangelistic Work had indeed anticipated this feeling by the introduction of a series of resolutions along this line, the scope of which was that every individual in China should be reached within twenty years with such a knowledge of the Gospel as will suffice for the acceptance of Jesus as a personal Saviour. For the purpose of collecting and tabulating such information as may be necessary for the carrying out of this object, and to transmit the results to the home Churches, the Conference voted that its Evangelistic Committee be continued, with power to add to their number. When reliable statistics as to the number of additional workers (Chinese and foreign), and the funds needed to accomplish this end have been collected, an appeal (not now included in the Conference memorials) will be issued to all the home Churches.

The Conference was unanimous in its declaration that the Chinese Churches should be encouraged to take considerable share in this forward movement by the support of their own evangelists, and when the appeal is sent to the Home Churches allowance will have been made for this. The Evangelistic Work Committee is already taking steps to obtain the necessary statistics by the appointment of sub-committees of two missionaries in each province, and it is hoped that large reinforcements will be in the field in time to start the forward movement in January, 1909. In order to make the idea as to what is meant by the evangelization of a people as uniform as possible, it has been suggested that fifty days' preaching to one thousand of a population should give such a knowledge of the Gospel as would suffice for the acceptance of Jesus as a personal Saviour, and that the time in which this may be done be twenty years. This, then, is the evangelistic forward movement planned by the Conference to mark the opening years of a new century, and may God's people everywhere make earnest and constant prayer for its accomplishment. To give the Gospel to every creature in China in a systematic way within twenty years is a gigantic undertaking, but faith in a living God says it shall be done.

All were convinced that much more could be done for the evan-

gelization of their own people by the fuller consecration of the Chinese Christians, that would make them more active in the propagation of the Gospel in the pursuit of their daily callings, and the missionaries have returned to their stations determined to seek for this fruit among the converts. During the Conference it was remarked that evangelistic work was the foundation upon which all Missionary work rested, but the faithful witness borne to the power of the Gospel in the daily life of the Christian was the very heart of all evangelistic effort, and the conviction of the committee as expressed in one resolution was shared by all alike, that upon the degree of success attained in this depends the success of all other evangelistic methods. It is true in China as elsewhere that where the individuals are faithful in the life the Church is living, and conversions are the result, but where this is wanting there is only death and barrenness.

Other forms of evangelistic work were emphasized in resolutions, such as:—The circulation of Gospel tracts, the sale of the Scriptures, street chapel preaching, guest hall work, reading rooms, etc., and for the first time has the Christian newspaper been suggested as an evangelistic agency in China. It was felt that as the taste for newspaper reading is only now being created in China, the missionary should seize the opportunity for the spread of the Gospel by the more extended preparation and sale of religious periodical literature. Hitherto Gospel tracts have been mostly of a doctrinal character, and the great amount of good done by the circulation of these was cheerfully and thankfully acknowledged, but there was a wide-spread feeling that the time had come when the several Tract Societies might seek from the missionaries stories of striking conversions and changed lives among the Chinese, with a view to the publication as tracts to illustrate the power of the Gospel.

This short account of Evangelistic Work Day must not be closed without reference to another important matter that occupied our attention—the training of men as evangelists in distinction from pastors and teachers—and all missions were urged to see that schools for that purpose were established in every province where not already existing. In view of the proposed forward movement a large number of such men will be needed and no time should be lost, but the feeling of the Conference was that such training will be best accomplished after the manner of the training of the twelve under the personal leadership of the missionary.

The Conference is over and the resolutions have been passed, but the only power by which all can be carried into effect is that of the Holy Spirit, and may all who read this pray earnestly for the missionary upon whom such responsibility rests, and for the Evangelistic Work Committee that the Holy Spirit may guide them in all their search for facts to lay before the Churches in the home lands.

CHRISTIAN LITERATURE.

BY F. W. BALLER.

The Resolutions submitted to the Conference on the above subject embraced the need of setting special men apart for literary work to meet the needs created by the new conditions in China, and the appointment of Committees to endeavour to secure the amalgamation of existing Religious Literature Societies, and to prevent overlapping.

Mr. Darroch, in introducing the subject, referred to the wave of interest in educational matters that is now spreading over the country. Schools, equipped with apparatus for teaching Western learning, were springing up everywhere—in large and small cities, in market towns, villages, and hamlets: the schoolmaster was abroad in every place. It seemed as though, in a few years, compulsory education would be the order of the day. This meant that all would be able to read; hence it was the duty of Christian missionaries to provide them with something to read on higher subjects than those touched on by mere secular education. It was reported that the Empress Dowager was exerting her influence to establish Girls' Schools all over the land—the gates of knowledge would be opened to women as well as to men.

Coming to the question of what was being done to meet the present and prospective needs of the new situation, Mr. Darroch stated that fewer men were engaged in this work than was formerly the case. Giving the number of Protestant missionaries as 4,000, he pointed out that if ten per cent. were engaged in this direction, there should be 400 missionaries occupied with the production of Christian literature. As a matter of fact, there were not ten men giving their whole time to such service.

Passing to the quality of the work done, he emphasized the need of raising the standard so as to approximate more closely to those ideals of style and finish that obtained among Chinese scholars. This, he said, would help to win the reading classes to at least a hearing; in any case, it was better to let the offence rest in the message itself than in the style in which it was presented for their acceptance.

In the discussion that followed, some of the speakers, while agreeing in the main with the opening remarks, pointed out that a good deal of most useful work in this department had been done by those who, while not able to give their undivided energies to literary work, had produced most excellent tracts and books, which had been very useful, and had done much to produce the present literary awakening. And it was also shown that, while in some cases it is important and necessary to have men whose whole time is devoted to the production of literature, it is also important to have those write who, by reason of their daily preaching and teaching, are in living contact with Chinese speech and thought. This view of the case seemed to express the general sentiment of the Conference.

The question of all literature produced by missionaries being distinctly and pronouncedly Christian was emphasized. One speaker referred to two popular books on astronomy, and stated that the one, though ably written, was silent on the subject of the Creator; while the other saw Him in the works of His hands. In view of the fact that the writings of would-be philosophic infidels, such as Spencer, Darwin, and Huxley, were being read widely all over the land, it was felt that this should be ever kept in view, and that books should be carefully read before being put in circulation.

Depôts for Christian literature, how to be conducted, and by whom, was the next subject discussed. The experience of one speaker was that in his district such a dépôt had been made self supporting, and had, during last year, yielded a fair margin of profit. This he attributed to the fact that the circulation of good books had been pushed, that they had been advertised, and that the dépôt had been made the centre for literature of varied kinds,

scientific, etc., as well as religious. The need for such places being stocked with temperance and anti-opium literature was also referred to. The drinking habits of the West were gaining ground in many quarters, large quantities of beer and wine were imported from Japan and other countries, and there was need that literature pointing out the evils connected with the drink traffic should be widely disseminated. Books for women, for the maintenance of the devotional life, etc., were also suggested as being valuable stock.

The feasibility, or otherwise, of uniting several of the present periodicals into one quarterly magazine, and of merging several newspapers into one Christian daily newspaper, was also considered. In connection with this, mention was made of a proposition by a group of Chinese Christians, that a large joint-stock company should be formed, controlled by Protestant Missionaries, for the production of a Christian newspaper, having its headquarters in some convenient centre, and branches all over the country. Some speakers opposed the idea of merging several papers and magazines into one, on the ground that there was room and need for different papers written in different styles; to have all in the literary style would debar many from reading at all, whereas papers in the vernacular supplied a great want and met the condition of a large number of comparatively illiterate readers. And it was remarked that there would be no objection to interchange of newspaper articles; in this way the best of each might become the property of all classes in turn.

The need for books of an apologetic character was brought forward by one engaged in educational work. He drew a parallel between the condition of things in the early stages of Christianity, and the condition of China to-day, and said that the evidential side of things needed to be brought before the attention of the rising generation, lest they should be turned into paths of materialistic infidelity through infidel writings now so widely circulated.

West China and its position in regard to Christian literature was dealt with by a speaker from Chentu, the capital of Si-chuen. He stated that the Press in that city was a great bond of union among all the missions labouring in the West, and pleaded for help that it might be able to more adequately cope with the problem of how to supply wholesome literature to over a hundred million of Chinese in the Western provinces of Si-chuen, Yun-nan, and Kwei-chow.

The paper prepared by Mr. Darroch on "Christian Literature," together with the discussion and ventilation of the whole question, will be of great value to all classes of missionaries, and should guide to more enlightened effort in the days to come.

Yet another outpost station has been occupied on the far frontier of Turkestan. The Central Asian Pioneer Mission has begun work at Hoti-Mardan, where Rev. W. S. and Mrs. Norwood have established their first Mission Station. We shall look for further tidings, and wish an earnest God-speed to this latest beginning of a fresh effort for Mohammedans.

The Ethics of Islam.

CHAPTER VI.

From the new text-book—**Islam: A Challenge to Faith.**

BY REV. SAMUEL M. ZWEMER.

MARTENSEN defines Christian ethics as "the science of morals conditioned by Christianity." If we use the same definition for *Mohammedan Ethics*, we already know from the two previous chapters what articles of faith and religious conceptions of duty are behind the moral teaching of Islâm, and fundamental to it.

The three fundamental concepts of Christian Ethics are all of them challenged by the teaching of Islam. The Mohammedan idea of the Highest Good, of Virtue, and of the Moral Law are not in accord with those of Christianity. "The highest good is the very outwardly and very sensuously conceived happiness of the individual." Ideal virtue is to be found through imitation of Mohammed. And the moral law is practically abrogated, because of loose views, as to its real character and teaching and finality.

ITS REAL CHARACTER. "Islâm," says Adolph Wuttke, "finds its place in the history of the religious and moral spirit not as a vital organic member, but as violently interrupting the course of this history, and which is to be regarded as an attempt of *heathenism* to maintain itself erect under an outward monotheistic form against Christianity."

"The ethics of Islâm bear the character of an outwardly and crudely conceived doctrine of righteousness; conscientious in the sphere of the social relations, faithfulness to conviction and to one's word, and the bringing of an action into relation to God, are its bright points; but there is a lack of heart-depth, of a basing of the moral in love. The highest good is the very outwardly and very sensuously conceived happiness of the individual.

The potency of sin is not recognized; evil is only an individual, not an historical power; hence there is no need of redemption, but only of personal works on the basis of prophetic instruction; Mohammed is only a teacher, not an atoner. God and man remain strictly external to, and separate from, each other; God—no less individually conceived of than man—comes into no real communion with man; and man, as moral, acts not as influenced by such a communion, but only as an isolated individual. The ideal basis of the moral is faith in God and in his Prophet; the moral life, conceived as mainly consisting in external works, is not a fruit of received salvation, but a means for the attainment of the same; pious works, and particularly prayer, fasting, and almsgiving, and pilgrimage to Mecca, work salvation directly of themselves. Man has nothing to receive from God but the Word, and nothing to do for God but good works; of inner sanctification there is no thought; the essential point is simply to let the *per se* good nature of man manifest itself in works; there is no inner struggle in order to attain to the true life, no penitence-struggle against inner sinfulness; and instead of true humility we find only proud work-righteousness. To the natural propensities of man there is consequently but little refused—nothing but the enjoyment of wine, of swine-flesh, of blood, of strangled animals, and of games of chance, and this, too, for

insufficient (assigned) reasons. The merely individual character of the morality manifests itself especially in the low conception that is formed of marriage, in which polygamy is expressly conceded, woman degraded to a very low position, and the dissolution of the marriage bond placed in the unlimited discretion of the man; there hence results a very superficial view of the family in general; the moral community-life is conceived of throughout in a very crude manner. Unquestionably this form of ethics is not an advancing on the part of humanity, but a guilty retrograding from that which has already been attained." *

After this philosophical summary of the real character of Mohammedan Ethics, an account of its practical teaching and effect will make the picture more vivid although still darker.

THE MOSLEM IDEA OF SIN. Moslem doctors define sin as "a conscious act of a responsible being against known law." Wherefore sins of ignorance and of childhood are not reckoned as real sin. They divide sin into "great" and "little" sins. Some say there are seven great sins: idolatry, murder, false charges of adultery, wasting the substance of orphans, taking interest on money, desertion from Jihad, and disobedience to parents. Others say there are seventeen, and include wine drinking, witchcraft, and perjury among them. Mohammed himself said: "The greatest of sins before God is that you call another like unto thee God Who created you, or that you murder your child from an idea that it will eat your victuals, or that you commit adultery with your neighbour's wife." All sins except great ones are easily forgiven, as God is merciful and clement. The words permitted (*halāl*) and forbidden (*harām*), have superseded the terms for guilt and transgression. Nothing is right or wrong by nature, but becomes such by the fiat of the Almighty. What Allah or his prophet forbids is sin, even should he forbid what seems right to the conscience. What Allah allows is not sin, and cannot be sin *at the time He allows it*, though it may have been before or after. One has only to argue the matter of polygamy with an intelligent Moslem to have the above statements confirmed. There is no distinction between the ceremonial and the moral law, even implied in the Korān. It is as great an offence to pray with unwashen hands as to tell a lie, and "pious" Moslems who nightly break the seventh commandment (according to their own lax interpretation of it), will shrink from a tin of English meat for fear they be defiled eating swine's flesh. The lack of all distinction between the ceremonial and the moral law is very evident in the traditional sayings of Mohammed, which are of course at the basis of ethics. Take one example: "The Prophet, upon whom be prayers and peace, said, One dirhem of usury which a man takes, knowing it to be so, is more grievous than thirty-six fornications, and whosoever has done so is worthy of hell-fire."

One cannot read the Korān without coming to the conclusion that, according to its teaching, Allah himself does not appear bound by any standard of *justice*. For example, the worship of the creature is heinous to the Moslem mind, yet Allah punished Satan for not being willing to worship Adam (Surah ii. 28-31). Allah is merciful in winking at the sins of His favourites (the prophets and those who fight His battles), but is the quick avenger of all infidels and idolaters. The moral law changes according to times and circum-

stances. God can do what He pleases. The Korân often asserts this. Not only physically but morally He is *almighty*, in the Moslem sense of the word. Allah, the Korân says, is the best plotter. Allah mocks and deceives. Allah "makes it easy" for those who follow Mohammed (Surahs viii. 29; iii. 53; xxvii. 51; lxxxvi. 15; xvi. 4; xiv. 15; ix. 51).

THE LOW IDEAL OF CHARACTER IN ISLAM. A stream cannot rise higher than its source; a tower cannot be broader than its foundation. The measure of the moral stature of Mohammed is the source and foundation of all moral ideals in Islâm. His conduct is the standard of character. We need not be surprised, therefore, that the ethical standard is so low. Raymond Lull, the first missionary to Moslems, used to show in his bold preaching that Mohammed had none of the seven cardinal virtues, and was guilty of the seven deadly sins; he may have gone too far. But it would not be difficult to show that pride, lust, envy, and anger were prominent traits in the Prophet's character. To read the pages of Muir or Koelle or Sprenger is convincing.*

But to take another example, what did Mohammed teach regarding truthfulness? There are two authenticated sayings of his given in the traditions on the subject of lying: "When a servant of God tells a lie, his guardian angels move away to the distance of a mile because of the badness of its smell." That seems a char-

*The following instances, taken from Koelle's Mohammed and Mohammedanism are sufficient proof:—"The first to fall as victims of Mohammed's vengeance were some individuals of the Jewish persuasion who had made themselves obnoxious above others, by attacking him in verse. He managed to produce an impression amongst the people that he would like to be rid of them. The hint was readily taken up by persons anxious to ingratiate themselves in the Prophet's favor. The gifted woman Asma and the hoary poet Abu Afak were both murdered in their sleep: the former while slumbering on her bed, with an infant in her arms; the latter while lying for coolness' sake, in an open verandah. No one dared to molest the assassin of either of these victims; for it was no secret that the foul deeds had been approved of by the Prophet, and that he had treated the perpetrators with marked favour." (P. 169).

Another instance is as follows: "One of their more influential Rabbis was Kab Ibn Ashraf, who had looked favourably upon Mohammed, till he changed the Kibla from Jerusalem to Mecca. Then he became his decided opponent, attacking him and his religion in verse, and working against him in various ways. He was to fall first as a victim to Mohammed's vindictiveness. The Prophet despatched four men, amongst them Kab's own foster-brother, to assassinate him, and sanctioned beforehand any lie or stratagem which they might see fit to employ so as to lure him aside. It was dark when they arrived at his house, and he was already in bed; but they cunningly prevailed upon him to come out to them, and when they had him alone in the dark they foully murdered him. Mohammed remained up, to await their return: and when they showed him Kab's head, he commended their deed, and praised Allah. But on the following morning when the assassination had become generally known, the Jews, as Ibn Ishak informs us, were struck with terror, and none of them regarded his life safe any longer." (P. 172.)

Further on we read: "But some time before it was actually carried out, the inhabitants of Khaibar were horrified by one of the dastardly assassinations to which Mohammed did not scruple to stoop, for the purposes of revenge. The victim selected this time was Sallam, a leading man of the Beni Nadhir, who, after the expulsion of the tribe from Medina, had settled in Khaibar and enjoyed great influence there. He was accused of having had a hand in stirring up the Meccans to the war in which they laid siege to Medina. Mohammed never had any difficulty in finding amongst his followers willing tools for executing such secret missions. Ibn Ishak mentions it as one of the divine favours to Mohammed, that 'the two tribes of the Awsites and Khazrajites were as jealous about his head as two male camels.' Accordingly, as the former had assassinated Kab Ibn Ashraf, the latter aspired after an equal distinction, and asked the Prophet's permission, which was gladly given, to do away with Sallam. Five Khazrajites, one of whom Mohammed had appointed chief for the occasion, reached Khaibar after dark, and, professing to have come for the purpose of buying corn, were admitted to Sallam's upper apartment, where he was already lying on his bed. But as soon as they had him thus in their power, they fell upon him with their daggers and massacred the defenceless man, without the slightest shame or compunction. By the time the startled Jews came to see what had happened, the assassins had decamped, and were on their way to their master, to receive his thanks." (P. 179.)

acteristic denunciation, but the other saying contradicts it: "Verily a lie is allowable in three cases—to women, to reconcile friends, and in war." * "The dastardly assassination," says Muir, "of his political and religious opponents, countenanced and frequently directly as they were in all their cruel and perfidious details by Mohammed himself, leaves a dark and indelible blot upon his character." With such a prophet it is no wonder that among his followers and imitators "truth-telling is one of the lost arts," and that perjury is too common to be noticed. Since Mohammed gathered ideas and stories from the Jews of Medina and palmed them off as a new revelation from God, it is no wonder that Arabian literature teems with all sorts of plagiarisms,† or that one of the early authorities of Islâm laid down the canon that it is justifiable to lie in praise of the Prophet. In regard to the Mohammedans of Persia, Dr. St. Clair Tisdall says, "Lying has been elevated to the dignity of a fine art, owing to the doctrine of *Kitman-uddin*, which is held by the Shiah religious community" (The Mohammedan World of To-day, p. 117).

ISLAM AND THE DECALOGUE. According to a remarkable tradition (Mishkat, Book I., Ch. 2, p. 3), Mohammed was confused as to the number and character of the commandments given to Moses. "A Jew came to the prophet and asked him about the nine (sic) wonders which appeared by the hand of Moses. The prophet said, "Do not associate anything with God, do not steal, do not commit adultery, do not kill, do not take an innocent before the king to be killed, do not practice magic, do not take interest, do not accuse an innocent woman of adultery, do not run away in battle, and, especially for you, O Jews, not to work on the Sabbath."

The lax and immoral interpretation by Moslem theologians of the Third, Sixth, Seventh, Eighth, and Ninth Commandments of the decalogue are very evident. But that interpretation is based on the Korân itself, which is full of the vain use of God's name and needless oaths, which permits murder in Jihad, which allows polygamy, divorce, and the capture of slaves. How Mohammed regarded the Tenth Commandment is plain from the story of Zainab (see Surah xxxiii. 37).

There are certain things which the ethics of Islâm allow, of which it is also necessary to write. They exist not in spite of Islâm, but because of Islâm, and because of the teaching of its Sacred Book.

Polygamy, Divorce, and Slavery. These three evils are so closely intertwined with the Mohammedan religion, its book, and its prophet, that they can never be wholly abandoned without doing violence to the teaching of the Korân and the example of Mohammed. In Moslem books of theology, jurisprudence, and ethics, there are long chapters on each of these subjects. Nor can there be the least doubt that polygamy and slavery have had a tremendous power in the spread and grasp of Islâm. It is the testimony of history that the slave traders of Zanzibar were also the missionaries of Islâm in darkest Africa; and the last census report of Bengal states that the increase of the Mohammedan population there is due, not to *conversions* from Hinduism, but to polygamy and concubinage as open doors into a higher caste for submerged Hindu womanhood. We must also consider that the loose moral code of Islâm is ever an attraction to the unregenerate.

* Zwemer's Moslem Doctrine of God, p. 41.

† See Brockelmann's Geschichte d. Arab Literatur Introductive.

It is impossible to give here, even in outline, the true character, extent, and effect on these three "religious institutions" of Islâm. A Moslem who lives up to his privileges, and who follows the example of "the saints" in his calendar, can have four wives and any number of slave concubines; can divorce at his pleasure; he can re-marry his divorced wives by a special, though abominable, arrangement; and, in addition to all this, if he belong to the Shiâh sect, he can contract marriages for fun (*Metaa'*) which are temporary.

As Robert E. Speer said, at the Student Volunteer Convention at Nashville, "The very chapter in the Mohammedan Bible which deals with the legal status of women, and which provides that every Mohammedan may have four legal wives, and as many concubines or slave girls as his right hand can hold, goes by the title in the Koran itself of "The Cow." *

The degrading views held as regards the whole marriage relation are summed up by Ghazali, when he says: "*Marriage is a kind of slavery*, for the wife becomes the slave (*rakeek*) of her husband, and it is her duty absolutely to obey him in everything he requires of her except in what is contrary to the laws of Islâm." Wife-beating is allowed by the Korân, and the method and limitations are explained by the laws of religion (see Klein, p. 190, and Moslem Commentaries on Surah iv. 38).

The Slave Trade. Arabia, the cradle of Islâm, is still a centre of the slave-trade, and, according to the Korân, slavery and the slave-trade are divine institutions. Some Moslem apologists of the present day contend that Mohammed looked upon the custom as temporary in its nature; but slavery is so interwoven with the laws of marriage, of sale, of inheritance, and with the whole social fabric, that its abolition strikes at the foundations of their legal code. Whenever and wherever Moslem rulers have agreed to the abolition or suppression of slave trade, they have acted contrary to the privileges of their religion in consenting to obey the laws of humanity.

From the Korân we learn (Surahs iv. 3; xxviii. 40; xxiii. 49; xvi. 77; xxx. 27; xxiv. 33, etc.) that all male and female slaves taken as plunder in war are the lawful property of the master, that the master has power to take to himself any female slave, either married or single, as his chattel; that the position of a slave is as helpless as that of the stone idols of old Arabia; and that, while a man can do as he pleases with his property, slaves should be treated kindly and granted freedom when able to purchase it. Slave-traffic is not only allowed, but legislated for by Mohammedan law, and made sacred by the example of the prophet (*Mishkat* Bk. XIII., Chap. 20). In Moslem books of law the same rules apply to the sale of animals and slaves.

In 1898 the late J. Theodore Bent wrote respecting the slave-trade in the Red Sea: "The west coast of the Red Sea is in portions still much given to slave-trading. From Suez down to Ras Benas the coast is pretty well protected by government boats, which cruise about and seize dhows suspected of traffic in human flesh; but south of this, until the area of Suakin is reached, slave-trading is still actively carried on. The transport is done in dhows from the Arabian coast, which come over to the coral reefs of the western side ostensibly for pearl fishing. At certain seasons of the year slave-

* In Turkey the word "cow" is actually applied to women by the Moslems. See *Behind the Lattice* in "Our Moslem Sisters." Revell & Co., 1907.

traders in caravans come down from the dervish territory in the Nile valley, and the pretty Bedouin sheikhs on the Red Sea littoral converge at and assist them in the work."

Dr. C. Snouck Hurgronje describes the public slave-market at Mecca as in full swing every day during his visit. It is located near Bab Derebah and the holy mosque, and open to everybody. Although he himself apologizes for the traffic, and calls the anti-slavery crusade a swindle, he yet confesses to all the horrible details in the sale of female slaves, and the mutilation of male slaves for the markets. Eunuchs are plentiful, and are speedily imported to act as guards for mosques; they can be bought for £24 apiece (Mekka, vol. II., pp. 15-24). The explorer, Charles M. Doughty, who spent years in the interior of Arabia, wrote:

"Jiddah is the staple town of African slavery for the Turkish Empire: Jiddah, where are Frankish consuls! But you shall find these worthies, in the pallid solitude of their palaces, affecting (Great Heaven!) the simplicity of new-born babes; they will tell you they are not aware of it! . . . But I say again in your ingenious ears, Jiddah is the staple town of the Turkish slavery, or all the Moslemeen are liars. . . . I told them we had a treaty with the Sultan to suppress slavery. 'Dog,' cries the fellow, 'thou liar—are there not thousands of slaves at Jiddah that every day are bought and sold? Wherefore, thou dog, be they not all made free if thou sayest sooth?'" (Arabia Deserta, Vol. XI., last chapter).

THE SOCIAL BANKRUPTCY OF ISLAM. A system for ever handicapped in any effort toward progress by the incubus of such gigantic evils (sanctioned in their Prophet's life and in his book), could not escape social bankruptcy. Islâm has been on trial for thirteen centuries. "By their fruits ye shall know them." Not without reason does Johannes Hauri speak in his prize essay about the "influence of Islâm on the lives of its followers."

It has often been asserted that Islâm is the proper religion for Arabia. The miserable, half-starved, wholly ignorant, but canny Bedouin now say: "Mohammed's religion can never have been intended for us: it demands ablution, but we have no water; fasting, but we always fast; alms-giving, but we have no money; pilgrimage, but Allah is everywhere." Islâm has had fair trial in other than desert lands. For five hundred years it has been supreme in Turkey, the fairest and richest portion of the old world. And what is the result? The Mohammedan population has decreased: the treasury is bankrupt; progress is blocked; "instead of wealth, universal poverty; instead of comeliness, rags; instead of commerce, beggary;—a failure greater and more absolute than history can elsewhere present."* In regard to what Islâm has done and can do in Africa, the recent testimony of Canon Robinson is conclusive. Writing of Mohammedanism in the central Soudan, he says:

"Moreover, if it be true, as it probably is to some extent, that Mohammedanism has helped forward the Hausas in the path of civilization, the assistance rendered here, as in every other country subject to Mohammedan rule, is by no means an unmixed good. *Mohammedan progress is progress up an impasse*; it enables converts to advance a certain distance, only to check their further progress by an impassable wall of blind prejudice and ignorance. We cannot have a better proof of this statement than the progress, or

*Cyrus Hamlin, *Five Hundred Years of Islam in Turkey*. A.B.C.F.M. 188.

rather want of progress, in Arabia, the hope of Mohammedanism, during the last thousand years. Palgrave,* who spent the greater part of his life among Mohammedans, and who was so far in sympathy with them that on more than one occasion he conducted service for them in their mosques, speaking of Arabia, says: 'When the Korân and Mecca shall have disappeared from Arabia, then, and only then, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back.'

And Professor A. Vambery, in the Nineteenth Century for October, 1906, speaking of the impossibility of political independence for Egypt, says: "I am the last to wish to blacken the leaders of Mohammedan society, but I beg leave to ask: does there exist a Mohammedan Government, where the deep-seated evil of tyranny, anarchy, misrule, and utter collapse does not offer the most appalling picture of human caducity?"

MOSLEM ETHICS A PLEA FOR MISSIONS. When Canon Tayler and Dr. Blyden published their extravagant glorifications of Islâm, Mr. R. Bosworth Smith accused them of plagiarism from *his* life of Mohammed, and subsequently in an address before the fellows of Zion's College, on February 21, 1888, he said: "The resemblances between the two creeds are indeed many and striking, as I have implied throughout; but if I may once more quote a few words which I have used elsewhere in dealing with this question, the contrasts are even more striking than the resemblances. The religion of Christ contains whole fields of morality, and whole realms of thought which are all but outside the religion of Mohammed. It opens humility,* purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger, even as a friend is better than a king, and love higher than obedience. *Its realized ideals in the various paths of human greatness have been more commanding, more many-sided, more holy, as Averroes is below Newton, Harun below Alfred, and Ali below St. Paul.* Finally the ideal life of all is far more elevating, far more majestic, far more inspiring, even as the life of the founder of Mohammedanism is below the life of the founder of Christianity. If, then, we believe Christianity to be truer and purer in itself than Islâm, and than any other religion, we must needs wish others to be partakers of it; and the effort to propagate it is thrice blessed—it blesses him that offers no less than him who accepts it; nay, it often blesses him who accepts it not."† And so the famous apologist for Islâm himself pleads for missions to the Mohammedan world.

*The following account of Moslems at prayer is typical:—"Personal pride which, like blood in the body, runs through all the veins of the mind of Mohammedanism, which sets the soul of a Sultan in the twisted frame of a beggar at a street corner, is not cast off in the act of adoration. These Arabs humbled themselves in the body. Their foreheads touched the stones. By their attitude they seemed as if they wished to make themselves even with the ground, to shrink into the space occupied by a grain of sand. Yet they were proud in the presence of Allah, as if the firmness of their belief in him and his right dealing, the fury of their contempt and hatred for those who looked not toward Mecca nor regarded Ramadan, gave them a patent of nobility. Despite their genuflections they were all as men who knew, and never forgot, that on them was conferred the right to keep on their head-covering in the presence of their King. With unclosed eyes they looked God full in the face. Their dull and growling murmur had the majesty of thunder rolling through the sky."—The Garden of Allah, p. 153.

† In F. F. Ellinwood's *Oriental Religions and Christianity*, p. 218.

"Love-Links."

"A Band whose hearts God had touched."—1 Sam. x. 26.

WHAT a pretty name! What does it mean? is often exclaimed, when our little band is mentioned. Well, it's just this. Over in Egypt, though so near to us, are towns and villages containing hundreds, nay thousands, nay millions of women and children (to say nothing of men) who do not know the God Whose Name is LOVE, and who for them, sinful and ignorant, dirty and degraded as they are, gave His Son to die on Calvary's Cross, just as much as for you and for me.

True there are many Christian agencies at work in Egypt, but, with them all, there is only estimated to be *one lady Missionary to every 60,000 women!*

So "LOVE-LINKS" are those who will lay this to heart, and do all they can, by definite prayer and practical effort, to reach this generation with the Gospel and Medical Aid. The "Love" is the love of our Father God for Egypt's daughters, the "Links" a living chain of those who will *go* or *send* to them as He shall lead.

At first we were only able to raise enough to support a Hospital Bed at Assiout, costing £12 a year. This is the testimony of one patient, who, after an operation, left it cured and saved:—

"Ya Sitt (= O Lady), I leave this place knowing HIM and His great love for me. I never knew anything more than the cattle. I'm going to Church every Sabbath when I reach my town. God bless all who help this Hospital!"

Now, in addition to "Our Bed," we have Our First Missionary, who sailed for Suez, on January 29th, 1906, in connection with the Egypt General Mission (Interdenominational) for whom we seek to raise £80 yearly. Nothing to our knowledge has been done to reach the female population of Suez, but now there is a Day School for *girls*, who also receive medical attention; the *women* are visited in their harems and mud huts, and a special meeting is held for them on Sunday afternoons with good attendance.

The aim of "Love-Links" is to raise a Fund as quickly as possible to send out and support in these neglected Egyptian villages more lady missionaries, with whom we may keep in constant touch and definitely pray for as our Representatives. These we are willing should go out under either of the existing Evangelical Societies, providing the Committee accept them and our funds permit. Our deep desire is to be able to send forth a Second Representative without delay. Someone has offered for this, but at present our annually promised subscriptions do not admit of our adopting her. To do so we need at once *large sums to be sent in*, or a *great number of small sums!*

It would greatly help if friends who cannot give more would become Sunday Penny Subscribers (amounting to 4s. 4d. a year). This would enable us to gauge a little our yearly income, and we should know how far we were justified in going forward.

Would you like to become a "Link?"

It involves—

PAYING yearly 1s. Membership Fee * and Freewill Gifts.

PRAYING daily for Egypt's Women and more Workers.

* This helps the expense of sending bi-monthly "Jottings" to keep our "Links" informed of the progress of our Band and its representatives.

Perishing! perishing! women of Egypt,
 Hearts bowed with burdens too heavy to bear:
 Jesus would save, but there's no one to tell them,
 No one to save them from sin and despair!

Christ is not willing that any should perish;
 How then can I as His follower live
 Longer at ease with one soul going downward,
 Lost for the sake of the help I might give.

Illustrated pamphlets, giving further information of the needs of Egypt's women, will gladly be sent on receipt of name, address, and penny stamp, by the Hon. Secretary and Treasurer:—

Miss G. E. MASON, Broadwater,
 89, Marina, St. Leonards, Sussex.

"LOVE-LINKS" GOSPEL BOOKLET FUND.

This Fund is for the production in foreign tongues of a dainty little booklet, entitled "For You."

Its aim is to show in the very words of Scripture that all are sinners, and God's wonderful salvation plan wrought out *for* us by Jesus Christ on Calvary's Cross, and *in* us by the Holy Spirit day by day.

It has been translated into *Arabic* for free distribution by our Missionaries wherever that language is understood. Already 10,000 have been printed at the Nile Mission Press, Boulac, Cairo,* and distributed in parts of Egypt, Syria, and Arabia, and we are now waiting to be able to produce further editions.

Every 6d. contributed will pay for 50 copies.

It can also be obtained in *English* and in *French*, price 3d. per dozen (postage extra), from G.E.M., 89, Marina, St. Leonards.

A Word from Asia Minor.

BY ANATOLIUS.

ASIA MINOR is the heart of the Turkish Empire, though not its largest section geographically. It is larger, however, than either France or Germany, and is a domain of imperial importance in itself. Other provinces, such, for example, as those in Macedonia or Arabia, are valuable members of the Turkish body politic, but the national blood and breath are bound up with the fortunes of "Anatolia," the local name which corresponds in general with Asia Minor.

The general configuration of the mighty peninsula, in which Europe and Asia meet, is that of a series of fertile plains, each encircled by a wreath of rugged mountains. As the plains are more or less elevated above the sea, their climate and products vary between those of the temperate and the semi-tropical zones. Often the plain narrows to a valley, and then the mountains face each other like a double row of frowning sentinels, and pour their water down to swell the brook that races along the floor of the valley. The mountain slopes were formerly clothed with extensive forests of pine, beech, and other trees, but in recent decades have been all too

* Missionaries may apply there for free grants from Mr. A. T. Upson.

rapidly denuded, and in consequence the scanty rainfall has been still further diminished. The rocky peaks stand strong and calm, pointing up to Heaven like Gothic spires. The slopes offer pasturage to abundant flocks and herds, and invite those who can enjoy a holiday to take refuge in the mountain air from the heated plains below. Frequent springs pour forth their crystal streams for the refreshment of man and beast, and in some cases the temperature of a spring will stand at 40 to 50 degrees Fahrenheit, summer and winter. The Devonshire headlands, with their downs, and woods, and western waves, all in their exquisite beauty, forcibly recall the range of broken mountains that skirts the whole south shore of the Black Sea, 500 miles long, though Devonshire is unrivalled in its natural loveliness, and there is no comparison between the two coasts in what has been done by the hand of man. The rough and wrinkled face of nature in Switzerland reminds one of the interior of Asia Minor, but the former is adorned with green grass and trees all through the summer, while the latter, after a short and charming spring, is bare and brown till carpeted with the snow of another winter. Asia Minor is over-arched, however, with the wonderful Mediterranean blue.

The mountains contain veins of coal, copper, silver, and, doubtless, other metals, but for the most part these lie unworked. Agriculture is the main reliance of the people. Fine wheat is the leading staple of production. Indian corn, barley, hemp, in some parts cotton and rice, vegetables of many kinds, melons, and fruits, such as grapes, apples, peaches, apricots, plums, pears, and cherries, as well as walnuts, almonds, filberts, and other nuts, are produced in considerable abundance. Silkworm culture is a growing industry in several sections. The uplands furnish pasturage for great numbers of cattle, sheep, goats, and horses. Milk abounds with its products, butter and cheese. Poultry-keeping is an important item with the villagers, and increasing quantities of eggs are shipped every year to the European markets. Statistics are wanting, but those who are best informed believe that Asia Minor is better equipped as to its natural resources than is Germany. For the most part, however, the resources of the Asiatic country are yet to be developed for the welfare of its inhabitants.

Within recent years commerce has made real progress in this part of the Sultan's dominion. Chaussee roads have been built between principal cities, and they are as important in their way as railroads are. Steamship lines have found increasing travel and traffic to carry. Smyrna is already a commercial metropolis, and fourteen lines of steamers ply regularly between Constantinople and ports along the south shore of the Black Sea. A good many cities are waking up commercially. The development of the natural resources and the increase of trade tend to provide people with more of God's material bounty—and most of them are meagrely supplied at best—make for stability of social and political institutions, and require a rising grade of education and general intelligence.

The people of our great peninsula number 15,000,000, of whom some 4,000,000 are nominal Christians of one type or another; the remainder belong to the Mohammedan races. These latter comprise all the Turks, the Circassians, and other immigrants from Russia, and, perhaps, 2,000,000 Kurds.

Turks, of course, resemble other peoples whose sacred book is the Korân, but numbers are descended from Christian ancestors,

and some of them are aware of the fact. For five hundred years it was the custom to take at least one thousand boys annually from Christian homes, circumcise them by force, and place them in the forefront of the Turkish armies as the Janizzanes. Whole villages have often transferred their allegiance to the Mohammedan faith to save their lives, while women and girls without number have been swept behind the doors of Turkish *harems*. In some cases nominal but unwilling conversion has been followed by later and successful recantation. Buildings used as mosques above ground by day, have contained secret underground rooms used for Christian worship at night, and the same men have officiated at both services, once as *imams*, and again as priests.

The common village Turks are, as a rule hospitable, patient, kind-hearted, docile men. A foreigner who speaks Turkish may be relied on to be a Turco-phile. Our missionaries enjoy eating at Turkish tables, sleeping in Turkish houses, and entertaining Turks in their own homes. Points of religion, matters of faith and practice, are discussed quite freely between the two parties, but Mohammedanism makes its devotees intensely self-satisfied, and the winning effect of the Gospel is slow in making itself felt.

It is the fatalism of Islâm that accounts for the sudden outburst of fanaticism in massacre. Every event is believed to be written in the decrees of God in advance, in such a way that the human agent is not really free and responsible. Sin is a misfortune rather than a crime. A man is annoyed by a fly when he wishes to sleep, and he strikes it a savage blow; at another time, in a similar frenzy, he sheds Christian blood; his compunction of conscience are hardly more acute in the one case than in the other.

Though polygamy is allowed, and is frequently practised by the rich and the great, many of the homes of the peasantry are happy, and conjugal fidelity is maintained to the end of life. Still the possibility of plural marriage and of divorce hangs over every home, and it is a demoralizing influence for both men and women. A physician not long since spent a Sabbath in a large Turkish city, where no missionary had ever been before. His fame had preceded him, and patients flocked in hundreds for his treatment. As a physician, his observation of the social life of the city disclosed two marked types of disease. One was a class of nervous disorder prevalent among the women, and due to their seclusion behind the lattice and the veil—for no man trusts any woman, and no woman trusts any man. The other type of common disease was stomach trouble among the men, caused by their intemperance.

The primitive Turkish virtues of simpler days are breaking down among the would-be progressive people. To call a man "an old Turk" is to call him honest, reliable, public-spirited to a degree lacking among men in these degenerate days. Intemperance is increasing, and is becoming a matter of course. Not long since, the writer was entertained over night by one of his hospitable Turkish friends, a *bey* of influence and wealth. He was drinking freely with others that evening, and invited me to join them. I declined, and when the opportunity seemed favourable, inquired whether his sacred book did not forbid drinking. "Certainly," replied my host. I asked whether it was not to be regretted that he, a Mohammedan, should do what was expressly forbidden by his law. "Oh," he continued, cheerfully, "I don't say that it is right to take this liquor; I say it is a sin. If I were to say it is right, I would deny the Korân,

and damn my soul for ever. I say it is a sin (he held up his glass), I drink it, and then I cast myself on the mercy of God. I guess He won't be very hard on me."

Not long afterward, on a Black Sea steamer, one of my companions in travel was an *aide-de-camp* of his Majesty, and I asked him whether drinking was common among his official acquaintances at the capital. "Yes," he replied, "most of them drink now-a-days, but they keep it from the knowledge of the Sultan."

Mohammed weighed the Oriental Churches in the balance, and, so far as he knew them, he found them wanting. Then he organized his own great crusade. He believed, as every Turk from his own observation believes to-day, that Oriental Christian worship was idolatrous. Protestants are held to be free from this sin. It is the most damaging charge that can be laid at the door of the Oriental Churches, that, so far as I am informed, they have never won a Mohammedan to believe in Christ as revealed in the Gospels. The first thing necessary is to show Mohammedans, by practical example, what the Christianity of the New Testament really is.

Many a Turk—man, woman, or child—first learns to understand the motives of a Christian character when sickness drives him to a missionary hospital. There prejudices are disarmed, suspicions dissipated, mistaken suppositions corrected, the Scriptures heard and read, warm friendship for the doctor and his assistants established. Testimony is sometimes heard to the effect that a patient first learned in the hospital that it is wrong to lie, curse, quarrel, or that life may be lived without jealousy, bad language, deceit, and similar daily concomitants.

Turks speak approvingly of the Christian Scriptures, and the Government authorize their circulation. The American Bible Society's colporteurs circulate some twenty thousand copies a year of the Bible or some part thereof in Turkish. The books are bought to be read. Books in that land of strict censorship are not so numerous as to be lightly treated. A colporteur of the English Bible Society was not long ago offering his books for sale on a Friday, when the governor of the city, a strong Circassian Pasha, came along the street with a retinue of officials, on his way to the mosque. The governor had had intimate relations with missionaries in a former position and now he stopped and asked Nicola how his book sales were getting on. The colporteur answered that sales were reasonably brisk. The Pasha expressed a hope that no one interfered with the sale of the good books, and the colporteur assured him that the governmental recognition already given afforded him and his books ample protection. The governor then urged the bookseller to give Bibles away free, that thus larger numbers of people might profit by their teaching, and when told that the Society's rules forbade free distribution, he urged Nicola to make his prices as low as possible, and circulate as many copies as possible, and then passed on. This public endorsement by a *Muterrarif* was a great advertisement for the colporteur, and caused a great demand for his Bibles. The entrance of God's Word giveth light.

Turks are making great efforts to multiply and advance their schools. Western science in elementary ways is finding a place in curricula where only the Korân and its Commentaries were formerly taught. Many young people desire to enter missionary schools, but official supervision in most cases debars them from doing so. If official pressure is relaxed only a little, Mohammedan students will

gladly enrol themselves in the American Colleges of the country. As a party of military men lately were being shown over one of these Colleges, one of them inquired whether Mohammedan students would be admitted. He was informed that, so far as the school administration was concerned, there was nothing to prevent them from coming, but that the officials usually debarred those who wished to attend. One of the party broke in to say, "It is the Armenians and Greeks who are wise enough to take advantage of the opportunities of such an institution, while we Turks are so foolish as to keep our sons away." The Viceroy of that province said, that if he had a son of suitable age he would send him to the College in question.

It does not seem to be generally known that a large minority of the Turks are Shia sectaries, who are despised by the Suanites, and who cordially hate the Suanites in return. Shias are low, ignorant, and superstitious. Believing in the transmigration of souls, and so in no proper personality, they say that He Who was revealed to Christians as Jesus was revealed to them as Ali. Many suppose that they are of Christian origin, and it is commonly affirmed that they practise a form of the Lord's Supper very secretly. They are on very fraternal terms with their Christian neighbours, and say, "Less than the thickness of an onion skin separates Shias and Christians."

The Great Hindrance.

THE following conversation was overheard recently on board a Greek steamer, between a rich Greek gentleman and distinguished Greek lady:—"Think of it! A missionary woman to dare teach me religion! But I spoke to her as she deserved. True, I was somewhat rude, which was not quite proper; but I could not repress my indignation. Go to the heathen, Madam, I told her. *They* need your light and your instruction. We Greeks don't need to be taught by you. We are full of the Gospel! We gave it to the world! What are you doing here? It is an affront to us, and we cannot endure it! I spoke to her in a strain like this, and she could not recover after my repeated and well-aimed thrusts. But really, even now, when I think of it, my indignation is aroused. What impertinence of these people coming to us to explain religion, when we have enlightened the whole world!" To this the distinguished lady answered that her friend certainly behaved as he ought towards such an individual.

This case is typical; and it gives the one chief reason why true religion is such a rare thing in this world. No one will accept a penny who considers himself rich. No one will stretch out his hand to accept a piece of bread offered to him, who thinks there is plenty at home. *Pride of heart*. This is the chief obstacle to the progress of the Gospel, a real mountain to be removed by faith and cast into the midst of the sea—a true demon that is to be cast out only by fasting (humiliation) and prayer.

It is perhaps among the Greeks that this hindrance has to be met oftener than among others. A glorious past is a great capital to draw upon as regards motive to achievement and noble perseverance, but it is a broken reed to rely on as regards actual possession; for the past is past, and just as no amount of mummy Pharaohs will do any good to present day Egypt, however mighty

they were in their own times, so the Greek of to-day needs the power of the living God, which is not to be baffled by obstacles. His Word is a mighty weapon for the pulling down of strongholds, and we find day by day one here and another there yielding to His power and accepting the offer of the Gospel.

It is wonderful how self-abasement takes the place of previous self-importance, and this to such an extent that he gladly takes reproach for Christ's sake, and, what is still more significant in this age of hand-to-mouth struggle, he even foregoes not only his own interests and gain, but at times the possibility of winning his daily bread.



THE SWEETWATER CANAL.

A man was working for some years in a factory here in Smyrna. Through his witness for Christ two young men, both working in connection with the same firm, were converted. This aroused great opposition, and religious talk or discussion of any kind was absolutely forbidden. But even the silent witness of the life of these simple Christians was a cause of irritation, and, one after another, all three were dismissed from work. They were brought into great straits, but the Lord strengthened and encouraged them. Gradually the two young men found something to do, while the original one of the three, after working on his own account for some months with much difficulty, was at last recalled and reinstated in his position, because the firm had to employ *three* men to do the work he had been doing, and their honesty was called in question.

But the great obstacle to the rapid diffusion of the Gospel is not fear of persecution or loss of employment; it is that pride of heart which hinders souls from seeing their lost condition and their need of a Saviour.

Smyrna.

X. P. M.

A Friend's Impressions.

YES! the hindrances and discouragements in Asia Minor are great, and if Christians in the home lands could see for themselves they would better understand and show more warm sympathy, both by prayer and gifts, for this part of the Lord's great Harvest Field.

If it is not too hot for you this summer morning, with the thermometer above 80, let us take a peep at the congregation of Greek evangelicals in Smyrna. The American chapel is full, and we fear we are late. Oh! no! The Armenians have not quite finished their service, and as soon as it is over the Greeks will come. The atmosphere is somewhat close, but we must not mind that. As we take a turn while waiting we may meet an elderly man and some others. They come from a Bible Class in Turkish, and others from one in Greek, both for men and boys.

The bell rings, and we watch the congregation assembling. Greek girls and teachers file in from the American Collegiate Institute, boys and teachers from the College, and men, women, and children of the Greek congregation. Outsiders come in and stay for a time, and may hear some word which will attract them to come again, or at least help to remove prejudice, for there are strange ideas as to what Evangelicals do and teach. The hymns and prayers are hearty and earnest, and the Gospel of full salvation is proclaimed with power. Surely with such faithful preaching this must be a fast increasing congregation. It ought to be, but we have to remember the great hindrances that have to be overcome, and the fact that the increasing difficulty of earning a living forces many of the most promising young men to go to America.

You are tired, for the noise from outside and the heat inside are exhausting in spite of the interest one feels. Let us rest till 3, and then come through streets where women and children are sitting at the doors, past cafés where men are singing, gambling, or dancing, to a sort of ragged school. We overhear a few polite remarks about Masōnas, and may have a stone or a little dust, or mud (in wet weather), but this only shows we are recognized as Protestants, who in their estimation, are only worthy of contempt.

The broken and wired windows give a somewhat dilapidated appearance to the school house which is in a very low part of the town and has suffered from contempt and stoning like those who teach there. What a mixture! rough lads and girls, a few quiet ones, and babies of all sizes. It requires much patience and tact to keep any sort of order, and frequently nothing can be done till some of the wildest have been put out. Many hymns are sung, and an address on the Gospel for the day follows a short prayer.

We are weary with watching for one short afternoon, and we heartily join in the informal prayer meeting of teachers, with which the work closes, and pray that the labours of the long-suffering superintendent and the pastor's wife, who toil on in all weathers in this hard corner of the field, may one day see fruit that will remain.

The Evangelical children have a separate Sunday School, which we are too late to visit before the service at 5 p.m. The busy Sunday closes with a prayer meeting at 7-30, when letters from absent members and friends in America and elsewhere are read, and when various needs are brought to the Throne of Grace.

If you are staying during the week we may attend the Tuesday evening prayer meeting and the Thursday afternoon meeting for Greek women, which is conducted by the Pastor's wife, or you may go with her to visit the sick and sorrowing, to advise a young mother, or to try to win back a wandering one. Early on Tuesday or Friday morning you will find her on her way to the clinic, where three Christian doctors freely give advice, and while waiting for their turn there is often a splendid opportunity to point the suffering ones who come to the Great Physician.

The Pastor may take you to his large Bible Class in the College, or with him on his round of visits, and you may draw from him information as to what he is translating or writing; for more good Gospel literature is a great need in this work.

While you are being refreshed by a cup of tea in the Pastor's house he may tell you of his evangelistic tour to Adana, where many addresses were given, most of which had to be translated into Turkish, that being the language of those Greeks. One of the translators had been converted during a former visit.

You become deeply interested as he tells of a visit to a few lonely Christians at Aidin, or to the large Church at Magnesia, or far away in the ancient Pontus among the people of Ordon, Semen, and surrounding villages, where the inhabitants are very poor. Earnest pastors are instructing them, and out of their great poverty they give at least a tenth to the Lord's work. How you long for further details, but steamers do not wait, and you hurry off, determined at least, to pray for Greeks when you read of them in the New Testament.

E. C.



Questions and Answers.

<i>Statistical return made public in August.</i>	No. OF SCHOOLS IN EGYPT IN 1906—505.		
	Of these, 200 were Egyptian Institutions.		
	120	„ American	„
	85	„ French	„
	35	„ Italian	„
	29	„ Greek	„
	20	„ English	„
	9	„ Austrian	„
	4	„ German	„
	2	„ Dutch	„
	1	„ Russian	„
			PUPILS { 71,666 males 20,441 females 92,107

Wanted information as to the means and agencies which the Pan-Islamic Society of Egypt can use in extending Mohammedanism and assailing Christianity.

It is hardly organised enough to be called a Society. The principal means used is the PRESS. The "Lewa" is the organ, and has three separate editions, Arabic, French, English. Money from secret sources, largely Turkish. The "Moayad," which is more of a religious Moslem daily paper, not quite so political as the "Lewa."

How many Mosques are there in Egypt, excluding the Sudan ?

Not known. 200 to 300 in Cairo alone.

How many priests ? and assistants ?

Not called priests, and have no priestly office. Thousands of Sheikhs everywhere ; they are leaders.

How are the Mosques and the priests supported ?

Endowments administered by the Government through Ecclesiastical Commissioners.

Is there regular Sunday worship in them ?

Friday is the Sabbath, but prayer is said five times every day.

Is there preaching of their doctrines and attacks on Christianity in these or other assemblies ?

Yes ; for 15 to 20 minutes only at midday Friday, no other time. At other times, prayer only. The preaching of doctrines is done in little groups of men sitting out to drink coffee together. Mohammedanism works quietly and insidiously.

Are there any schools connected with them and entirely under their control ?

Yes. Some like El-Azhar and Tanta, &c., where theology is taught. But the kuttabs or village mosque-schools are under Government inspection. In year 1890 there were 50 kuttabs ; in 1900, 569 ; and in 1906 no less than 4,554—152,748 boy pupils and 12,839 girls. They principally teach reading the Coran.

In the Government schools are the teachers all Moslems ?

No. The larger ones have several English masters to each one.

Are the Moslem teachers allowed to teach all the doctrines of Mohammedanism, even the most objectionable ?

The Sheikhs, and they only, teach the religion of Mohammed for two or three hours per week out of 40 hours of instruction.

Are they allowed to attack the doctrines of Christianity, and to incite the scholars to detest and even to hate Christ ?

They usually do not do this systematically ; I cannot say how much may occur incidentally.

Is there not a large college at Cairo entirely in their hands ? Yes.

How long has it been established?

Since 972 A.D. (nearly 100 years before William the Conqueror!)

How many professors? 224.

How many students? 9,069.

Are young men trained to go out as emissaries to oppose and destroy faith in Christ? Yes.

Discoveries of Manuscripts.

From Daily Chronicle.

A NATIVE clearing his ground at Edfu, in Upper Egypt, near the site of an old Coptic monastery, some months ago accidentally laid bare a small tomb-like receptacle, in which he found a number of parchment manuscripts bound in thick papyrus covers. He sold them to an Arab dealer for a few pounds, and the Arab in turn resold them to a Copt for £500 before any news of the discovery leaked abroad. Eventually, however, the matter came to the ears of archaeologists, and a rush was made from the European museums for the far-away Copt who held the treasure.

The race was to the swift. It fell to Mr. De Rustafjaell, F.R.G.S., the well-known traveller and explorer. After safely securing the manuscripts their new owner sent them to England, and at the present time they are safe in English hands, though a great foreign university has tried to obtain them.

The treasures have been identified as unique Coptic and Greek ecclesiastical manuscripts, of the ninth to eleventh centuries, of great archaeological importance, and about a dozen rolls of sixth century Greek papyri.

Especially important are twenty-five leaves of the apocryphal sayings of Christ in a Coptic translation of a lost Greek original, of which previously only thirteen leaves existed—twelve in the National Gallery at Paris, and one at Berlin.

SERMONS BY SAINTS.

The discovery also comprised:—

Parts of the Gospels of St. Matthew, St. Mark, and St. Luke, in Greek and Coptic.

The Apocalypse of St. John, in Coptic.

The history of miracles by Cosmos and Damien (dated sixth century).

A sermon by St. Pisenthios, in Coptic (this copy is unique).

A sermon by St. Cyril, Bishop of Jerusalem (A.D. 351-386), on the Sacred Cross, in Coptic, from an existing Greek original (the only complete work); and

A unique manuscript, in the Nubian language, dealing with the life of St. Menos and the canons of the Nicæan Council.

Only fragments of manuscripts in the Nubian language have been discovered hitherto; hence the present script, which is in an excellent state of preservation, is of first-rate importance.

Translations of the manuscripts are a matter of time, and are not at this early date available. From a dedication in one of the manuscripts the monastery, on the site of which they were discovered, is proved to have been named "St. Mercury of the Mount at Edfu," and one of the volumes is a history of the martyrdom of St. Mercurios. A modern Coptic monastery stands near the site, but the name of the older foundation had been lost until this discovery.

Extract from Monthly Letter to Prayer Circle.

"**M**AY I, first of all this month, very affectionately warn you against an insidious attempt of Satan, to hinder your intercessions either by suggesting the futility of the undertaking in which you are engaged, or else by inducing you to discount the value of your prayers. By listening to the former suggestion hope and faith are paralyzed. The work is difficult, and we gain nothing by hiding our eyes from the facts. Joshua and Caleb saw the giants and the walled cities just as truly as did the ten spies, but faith enabled them to keep the right proportion. The others lost hope, not by superior knowledge but by omitting God from their calculations. 'We are well able to overcome it,' was not the boast of ignorance, but the simple confidence of faith which could say, 'The Lord is with us; fear them not' (Numbers xiv. 9). Will you afresh assure your heart, beloved fellow-worker, of the ultimate triumph of the work in spite of all the difficulty, and having, by faith, got the victory for yourself, pray that those in the firing line may get it too, and be kept on top of the difficulties. Then, as to the temptation to discount your prayers, let me say this, as Almighty Power and Omnipotent Love are set in motion by the simple cry of childlike trust, it is surely false humility to speak slightly of what some are pleased to call 'Our feeble prayers.' Beloved, if our prayers are feeble, it is simply because we ourselves are not right with God. The Apostle James says, 'The heartfelt (*i.e.*, inwardly prompted by the Holy Spirit) supplication of a righteous man (a man of rectified life) exerts a mighty influence' (Dr. Weymouth). If you are right with God your prayers are exerting a mighty influence."

J. M. C.

"Our Church Policy."

I. It is the mission of The Whole Church to give the Gospel to The Whole World.

II. This entire Church being A Missionary Society, each member of The Body is under covenant to help fulfil the will of The Head: to give the Gospel to every creature.

III. Every Christian is commanded to "Go," if not in person, then potentially, having a share by gift and prayer in supporting A Parish Abroad, as well as The Parish at Home.

IV. Our Giving should be an Act of Worship (Prov. iii. 9), Cheerful (2 Cor. ix. 7), and according to the Rule of Three (1 Cor. xvi. 2).

INDIVIDUALLY

"Let every one of you

SYSTEMATICALLY

Lay by him in store on the

PROPORTIONATELY

First day of the week

As God hath prospered him."

Dile Mission Press.

QUARTERLY REPORT OF WORK—

JUNE, JULY, AUGUST, 1907.

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ..	14,755	177,060
"Echo" (to ditto) (Monthly) ..	2,340	37,440
"El-Morshid" (Weekly) ...	11,050	88,400
"Beshair-es-Salaam" (Monthly) ...	7,500	277,500
"All Saints' Church Magazine" (Monthly) ...	450	3,600
"Booq-el-Qadasa" (Fortn'tly) ...	4,800	38,400
"Sabbath School Lessons" (Monthly) ...	25 900	207,200
		<u>829,600</u>
(2). For Publication Dept.—		
Scripture Text-Cards (20 different ones) ...	500	10,000
"Threshold and The Corner" (English) ...	2,000	24,000
"Saeed, The Weaver" (English) ...	1,000	12,000
"Aly Ben Omar" (English) ...	1,000	12,000
"The Day of Judgment" (Dr. Rouse) ..	1,000	20,000
"FOR YOU" Booklet (reprinted) ...	5,000	100,000
"Coranic Sayings" (reprinted) ...	3,000	108,000
"Christ's Testimony" (English Translation) ...	2,000	64,000
		<u>350,000</u>
(3). Religious Books, etc., for others—		
Completion of "Mizen-ul-Haqq" (for E.G.M.) ...	750	27,000
"The Atonement" (Goldsack) (for Amer. M.) ...	5,000	100,000
Index, etc., "Life of Christ" (for C.M.S.) ...	3,000	24,000
"Power for Service" (Canadian M.) ...	1,000	28,000
Dialogue, "Ahmed & Boulos" (for C.M.S.) ...	2,500	170,000
C. E. Syllabus for (Amer. M.) ...	640	2,560
		<u>351,560</u>
(4). Various Job Work—		
School Certificates, Leaflets, Tickets, etc. ...		171,040
		<u>1,702,200</u>
GRAND TOTAL PAGES (to end of August) ...		<u>1,702,200</u>

II. Publication Department.

Distribution of Gospel Literature—June to August.

	COPIES.
Colporteurs ...	1,626
Wholesale* ...	812
Retail ...	27
Gratis ...	75
Total	<u>2,540</u>

* Most of these were sold at cheap rates for free distribution by the purchaser.

NOTES ON THE QUARTER'S WORK.

Partly owing to the absence of missionaries during July and August, and partly to the financial crisis in Egypt throughout this summer, we were slack in the Printing Department for six weeks or so. Still, "all things working together for good," we have been

able to do a much larger proportion of booklets for our own Publishing Department. Things are now looking brighter in Cairo generally. This crisis had long been expected through *over-speculation*. It was very acute at the time; e.g., shares of a certain much "boomed" Land Company (£5 shares), which had shortly before been at £7, fell to less than £1½. One or two Banks closed their doors.

It grieves me to report that, after the crisis appeared and passed, rents do not seem to show any sign of decrease. Land is certainly cheaper in one or two districts, but, alas, farther out from the centre than we are already. But God will guide in His own time.

The attention of all friends in Egypt, Arabia, North Africa, etc., is drawn to the new "detailed list" of N.M.P. Publications. In this connection we may explain that "The Sweet Story of Jesus" was at first priced too high, and when it was found that it had cost less to produce, it was lowered to 3 piastres (stiff paper cover), and 4 piastres (in boards).

Lady Macrae has met the expense of translating and printing one of her little tracts, "Jesus is Coming," and wishes to get it gratuitously distributed through the country. Will missionaries and other friends able to distribute it gratuitously, write to the Press for copies. These being free of charge the postage, which is not great, is paid by the recipient. There are also a few left of Miss Mason's "FOR YOU" (1st edition).

I have lately translated into English, for use in India, etc., one of our Arabic publications—"Appendix to Sale's Preliminary Discourse." This is interesting and informing. It is being published by the Christian Literature Society, Madras, the printing being done by us.

Pray on, dear friends, for a good season's work. The prospect is bright, but we need to bring out larger books, and we also need suitable MSS. of *the right sort*. It is difficult to define exactly what that sort is, but *original Oriental* stories with deep religious tone underlying throughout, would probably take very well with the people.

Yours in service,

ARTHUR T. UPSON,

Nile Mission Press, Cairo,

Superintendent.

September 4th, 1907.



A DETAILED LIST OF Nile Mission Press Publications.

“THE SWEET STORY OF JESUS,” (Reduced Price).

Price, in boards, - - 4 piastres.

Do., good paper cover - - 3 „

An Arabic “Life of Christ” for children. 108 pp. Cr. 8vo.

Originally written in Bengali by Mrs. J. D. Bate, Missionary in India.

Translated into chaste Arabic, yet the vocabulary is so simple as to be understood by all children able to read.

“ABBREVIATED NEW TESTAMENT,”

in coloured paper cover, - - 2 piastres.

This is a kind of summarised “Harmony of the Gospels,” specially useful for a first presentation of Scripture teaching to Moslems.

“APPENDIX TO ESSAY ON ISLAM,”

80 pp. Roy. 8vo., in col. cover, - - 2 piastres.

This book consists of three additional chapters written by “Hashim-el-Araby,” (?) the translator of Sale’s “Preliminary Discourse” (called in Arabic, “Essay on Islam”). Full of interesting geographical and historical notes bearing on the strange fables mentioned in the Coran. Now being translated into English for use in India.

“COLLOQUIAL SCRIPTURE LESSONS,”

Crown 8vo., boards, - - 2 piastres.

Published at the expense of the authoress, a lady experienced in work among girls. Consists of sixty lessons in entirely colloquial language. Useful for reading to classes of village women, also of service to new missionaries and visitors wishing to acquire Egyptian colloquial Arabic.

“ROOTS AND BRANCHES,”

82 pp. Cr. 8vo., in stiff boards, - - 2 piastres.

An important summary of the Christian religion, originally got out by Rev. Dr. Potter, Presbyterian Missionary in Persia, and altered and adapted to Mohammedan needs by a united committee in Cairo, including one well-known convert from Islam, and then put into Arabic. Its two parts correspond to the two divisions of the Moslem religion, *i.e.*, “*Imān*” and “*Dīn*,” or Belief and Practice.

“THE RELIGIOUS MOVEMENT IN THE WEST,” - - 1 piastre.

Is a brightly-written original Arabic pamphlet of 40 pages describing the Revival in Wales.

“A COLLECTION OF ARABIC STORIES,” - - 1 piastre.

Contains 4 of the Story-Parables (referred to later).

“CORANIC SAYINGS” (*about the Christian Scriptures*), - 5 millimes.

Was originally compiled by J. Monro, Esq., C.B., formerly Commissioner of Police for Bengal; translated to Arabic (and adapted) by Mr. Summers (now of the Bible Society, Madrid). Eagerly purchased by Moslems everywhere. 13th thousand now ready.

“PERPETUITY OF THE LAW OF GOD,” - - 5 mills.

A sermon by the late Rev. C. H. Spurgeon; translated by special permission.

“CHRIST’S TESTIMONY TO HIMSELF” (*Arabic*).

A pamphlet of 26 pp., in coloured cover, 5 mills.

Seeks to answer the question,—“Exactly what did Jesus Christ say about His own Divinity?” Two editions have been issued.

“CHRIST’S TESTIMONY TO HIMSELF” (*English edition*).

28 pp. Demy 16mo., in col. cover.

Translated from the Arabic, by the compiler. 5 mills.

- "PROPHECIES OF THE OLD TESTAMENT," - - - 5 mills.
Is one of the well-known series of Tracts for Moslems, prepared by Rev. G. H. Rouse, M.A., D.D., of Calcutta.
- "THE DAY OF JUDGMENT," - - - 5 mills.
Also by Dr. Rouse. Same series.
- "ARABIC ESSAYS," - - - 5 mills.
This booklet (Roy. 8vo, col. cover) contains two articles by Mr. Nicola Raphail and one of the Story-Parables (Miss Trotter's series).
- "CALL TO PRAYER," - - - 1 mill.
Is a 4-page Cycle of Prayer for the days of the week.
- "FOR YOU," - - - 3 copies for 5 mills.
Is a booklet of Scripture texts brought out in English by Miss G. E. Mason. A very straight personal message. (*15th thousand now ready.*)
- "GENERAL GRANT'S FEAR," - - gratis on payment of postage.
A temperance tract, for gratuitous distribution.
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A 16 page tract by Lady Macrae, published at her expense. Free on payment of postage to those undertaking to distribute gratuitously.

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